HATH GOD CAST AWAY HIS PEOPLE?

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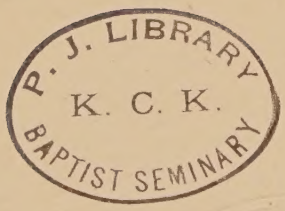

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"Hath God Cast Away His People?"

BY

A. C GAEBELEIN

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ROMANS XI.

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The Eleventh Chapter of Romans.

CHAPTER I.

THE QUESTION.

THE eleventh chapter in the wonderful Epistle to the Romans is perhaps the least studied of all in this Epistle of our salvation in Christ. It contains not alone deeply interesting truths, but it is of very great importance and puts before us most solemn facts. In it the Holy Spirit unfolds the purposes of God concerning the earthly people He has chosen for Himself. The knowledge of Israel's place and position in God's revealed plan is of incalculable importance. All the confusion in doctrine and practice we see about us, is more or less the result of a deplorable ignorance which exists throughout Christendom about Israel's place and future. The carnalizing of the professing church has been the sad fruit of this ignorance. All Christendom attends to Israel's earthly calling, and not only fails in it most miserably, but also dishonors God and His Word.

Israel's place.

If it were possible to straighten out the confusion existing about us in the professing church, the proper starting point would be, no doubt, to teach God's purposes concerning Israel. However, this is impossible. The apostasy of Christendom is beyond recovery; the individual may still see and learn the truth.

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Where in Romans?

Let us first consider in what part of Romans we find the chapter we are about to study.

Romans is divided into three great parts. The first section extends from chapter i-viii; the second contains chapters ix, x and xi; the last is from chapter xii-xvi. Over the first part we put the word "Salvation," over the second "Dispensation," and over the third "Exhortation."

Three parts.

This is how God makes His truth known. First He tells us what He has done for us in His Son, the Lord Jesus Christ; how rich and full His Grace is toward all who believe, Jew and Gentile. In the next place He acquaints us with dispensation; that is, how He, the Sovereign, dispenses, how He deals with Jew and Gentile. In dispensational truths He takes His child, so to speak, into confidence, because He has made him a son and an heir, and He introduces him into the knowledge of His ways in government. Having shown us what He has done for us and what He has made us, as well as acquainted us with His plans, He speaks to us once more, showing what manner of men we should be; that is exhortation. Reverse this order, salvation, dispensation and exhortation, or leave one out, and there will be failure and confusion.

Dispensational truths.

Our chapter then stands in the second, the dispensational part, that great parenthesis, in which the Holy Spirit traces God's righteous and merciful ways. At the end of the salvation part of this Epistle we find a chapter of summing up, the eighth. The second part has likewise such a climax, the chapter which is before us. It brings in not only the Jews, but the Gentiles, and in a measure the church of God. From

this chapter we can reach back over the entire history of Israel. From here we can learn their present condition and, above all, we can study their future and learn what God will do yet in fulfillment of His oathbound covenants.

A special reason for Romans ix, x, xi.

There is, however, a special reason why the Holy Spirit in Romans introduces the three chapters, which form the second part.

This is the following. In the first part, chapters i to viii, the Spirit of God shows that Jews and Gentiles have no righteousness and are lost, that there is not one that doeth good, no, not one. Then God reveals *His* righteousness and His salvation for Jew and Gentile, which is by faith. An old saint was asked what the three great lessons are which he had learned in his Christian experience, and he said: "First, I learned that I have never done anything good in my life; secondly, that I could never do anything good; and, thirdly, that Christ has done it all." This is precisely what is taught in the first part of Romans.

Now after the guilt and lost condition of the Jew and Gentile are fully demonstrated, the Jew is left out of sight. In this dispensation of Grace God deals alike with the believing Jew and Gentile; there is no difference. The believing Jew and Gentile are under Grace, linked with the Second Man, in possession of a place in the Heavenlies and no longer on the earth, a Son and an Heir, like the Firstbegotten from the dead.

All under Grace.

An objection.

But now comes an objection from the side of the Jew. You remember questions are frequently asked in Romans. The Jew now has a question, after he has heard all about

this salvation by Grace for him and for the Gentile, as well as the results of this salvation.

The national promises.

This is the question: "What becomes of our national promises and blessings? God has promised us so much as a nation, and these promises are not kept yet; will He not fulfill them?" In other words, "Does God's dealing in Grace with the Gentiles mean that He is through with us as a nation, that our people are now completely and finally rejected and these many promises contained in the oracles of God shall never find fulfillment?"

This question is answered in the second part of Romans. In it the Holy Spirit shows how righteously and mercifully God deals with the Jews and Gentiles, and the end of the section, our chapter, shows most blessedly that God has not cast away His people and that a time of their fullness and reception is coming and all Israel shall be saved.

A simple chapter.

The chapter in its construction is very simple. In the preceding one we read: "But Esaias is very bold, and saith, I was found of them that sought me not; I was manifested unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." The quotation is from Isaiah lxv:1, 2, and in it the call of the Gentiles is plainly foretold as well as God's attitude towards His own people Israel. Now if God is found of them (the Gentiles) and manifested unto them that asked not after Him, and if His own people have no answer to His hands stretched forth towards them, would one not be justified to say He has cast away His people? The eleventh chapter therefore asks this

very question: "Hath God cast away?" This question is the great superscription of this chapter. The fact that God has not cast away His people is demonstrated throughout the chapter and up to the 27th verse the Holy Spirit gives seven answers and proofs to this question that His people are not finally nor completely cast away. After this fact is demonstrated comes that great and sublime ending (verses 28-36) corresponding to the ending of the doctrinal part of the Epistle in the eighth chapter. We shall follow in our exposition these seven answers and proofs.

These are the following:

Seven answers.

I. The conversion of Saul of Tarsus (verse 1).

II. There is a remnant according to the election of Grace, hence Israel is not completely cast away (verses 2-6).

III. The blindness of Israel is partial and judicial. It is never complete nor final. The Scriptures prove this fact (verses 7-10).

IV. Salvation has come to the Gentiles by their fall and by it God wishes to provoke them to jealousy (verse 11).

V. There is a promised fullness and receiving of Israel which according to the prophetic Word will mean greater riches for the world, even life from the dead (verses 11-15).

VI. The parable of the olive tree (verses 16-24).

VII. The mystery made known (verses 25-27).

We look at the question first and its answer. The answer is correctly translated "Far be the thought." "God has not cast away His people whom He foreknew." The question of

Far be the thought.

the casting away of Israel* is of course a national question and not the question of the individual. God had foreknown His people and called them to a distinctive and peculiar place in the earth and for the government of the earth. The nation is called to be a peculiar treasure unto the Lord above all people, a kingdom of priests and a holy nation, a people prepared to show forth His praises. God's gifts and calling are without repentance. Throughout the Word He declares that Israel should never cease to be a nation before Him and that they shall be at last that in the earth, as a nation, for which He called them. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name; if those ordinances depart from me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jeremiah xxxi:35-37). "For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure and will not leave thee altogether unpunished" (Jerem. xxx:11). Numerous other

Israel's permanent position.

Jeremiah xxxi: 35-37.

Jeremiah xxx:11.

*We take it for granted that all our readers believe that *Israel*, God's ancient people, the natural seed of Abraham, is meant. How any one can speak in this chapter of a spiritual Israel and that the Church is meant is beyond our conception.

passages could be quoted in which God assures His people that He will never abandon them forever. Their past history proves this. Again and again God's firstborn Son, Israel, (Ex. iv:22) had been disobedient, a stiffnecked people. They were punished and led into captivity, their city plundered and razed, their temple burned and land laid waste, and still God's infinite mercy hovers over the people and the land and He never saith that He hath cast them away. Then a part of the nation, the Jews, had rejected their Messiah and King, who had come to His own; they had cried their awful "Away with Him!" "Crucify Him!" "His blood be upon us and upon our children!" Yet from that cross there came that wonderful prayer, "Father, forgive them for they know not what they do." Again the offers of Grace are spurned by the nation, and those of the nation who had believed were bitterly persecuted and some murdered by their unbelieving brethren, and yet over all the Spirit of God hath put the assuring statement, "God hath not cast away His people whom He foreknew." The temple was laid in ruins once more, the nation peeled and scattered into the corners of the earth. Their saddest dispersion began and with it trials and sufferings such as their previous history had not known, and still over this great dispersion and all their terrible experiences the Spirit of God has placed these words: "God hath not cast away His people whom He foreknew."

Exod. iv:22.

Rejection of Christ and dispersion.

What a different answer Christendom has to this question. If the Jew asks of Christendom the question about his national future, the promises of blessing and glory, he

How Christendom answers.

receives a strange answer. Or if he turns to the great commentators on the Bible he finds teachings altogether opposite to the plain national promises, which belong still to his people. He is told that God *hath* cast them away and that there is nothing left for an earthly people. He hears that the *church* is Israel and all the promises given to the original Israel find now a spiritual fulfillment in the church. But the intelligent, orthodox Hebrew refuses to accept this spiritualizing mode of interpretation nor does he find anywhere throughout Christendom that his national promises and national glories are now fulfilled in a spiritual way in the church. If all this wrong and confusing interpretation of the Word of God, which does not distinguish between Israel and the church, were true, and if it were true that God hath cast away totally and finally Israel, then we certainly would have to give up the belief in a verbally inspired Bible. It would be true what higher criticism is constantly claiming, that the Jewish prophets were patriots and dreamers and not inspired by God. Furthermore, God's gifts and calling would be *not* without repentance; God would have gone back upon His own word, and in consequence of this we as sinners of the Gentiles would have no assurance of our salvation. For who can assure us that God really means what He hath said about us in Ephesians if He hath cast away Israel and is not keeping His promises? Will He not do the same with us? We learn therefore that the question of Romans xi is a very important one indeed.

Assurance of salvation.

CHAPTER II.

"FOR I AM ALSO AN ISRAELITE."

THE first answer to the important question "Hath God cast away His people?" is the great Apostle to the Gentiles himself. We read in the first verse, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people whom He foreknew." The Holy Spirit points then first of all to the Apostle and puts him before us as a proof that God has not completely and finally rejected Israel. It is a significant fact that in each of the three chapters which compose the dispensational part of Romans the Apostle Paul stands in the foreground. "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit that I have great grief and uninterrupted pain in my heart, for I have wished, I myself, to be a curse from the Christ, for my brethren, my kinsmen according to flesh." Thus the ninth chapter begins and in the tenth we read of his prayer for Israel, not his prayer alone but surely the prayer of the Holy Spirit. "Brethren, the delight of my heart and my supplication which I address to God for them is for salvation" (x:1). In our chapter, besides mentioning himself in the beginning, he says: "For I speak to you, the nations, inasmuch as I am Apostle of nations. I glorify my ministry; if by any means I shall provoke to jealousy them which are my flesh and shall save some from among them" (verses 13, 14). The instrument

The Apostle Paul.

Rom. ix and x.

Paul's love.

used to make known the mystery of God and the unsearchable riches among the Gentiles declares his great love for his kinsmen and prays for their salvation. While Gentiles, the nations receive blessings, Israel is still "beloved for the Father's sake" and not to be forgotten.

But why is Paul personally mentioned immediately after the question concerning Israel's position? It is generally said that by referring to himself he wishes to prove that it is possible for an Israelite to accept the Lord Jesus Christ and to be saved; he, an Israelite full of hatred against the Christ, had been saved, and this proves that God has not cast away His people. However, the question before us is not whether an individual Jew can be saved or cannot be saved; it is a national question which is before us. Besides this, the possibility of the salvation of Jews had been fully demonstrated on the day of Pentecost. The three thousand who believed on that day were all Jews, as well as the thousands who believed after the memorable day of the outpouring of the Holy Spirit. We have therefore to look for a deeper meaning of Paul's prominence in this chapter.

Paul's conversion typical.

The key to this deeper meaning is the fact that the Holy Spirit makes the conversion of Saul of Tarsus not alone very prominent, but also speaks of that event as a pattern. He has given us three lengthy accounts of it in the Book of Acts (chapters ix, xxii and xxvi). In First Timothy we read: "But for this reason mercy was shown me, that in me, *the first,* Jesus Christ might display the whole long suffering, for a delineation of those that should hereafter

1 Tim. i:16.

believe on Him to eternal life" (1 Tim. i:16). And again it

is written: "And last of all He was seen of me also as of one born out of due time" (literally "an abortion") (1 Cor. xv:2). These are inspired statements which tell us we have to seek for a deeper significance of the conversion of him who calls himself "a Hebrew of the Hebrews" (Phil. iii:5). It has often been remarked that Saul's conversion is the model conversion and the different steps are reproduced in every genuine conversion. But this is far from being correct. Saul of Tarsus' conversion was an altogether unique one. There has, up to this time, never been a conversion like this one. Never again were the heavens opened and a light shone brighter than the sun; never again did a sinner, such a blind persecutor, behold Jesus in glory and hear His voice, and never again was one called in such a way "to be an elect vessel" and to bear the Name of the Lord "before both nations and kings and the sons of Israel." His conversion is certainly *not* a pattern or outline of every other conversion and yet it is a delineation, a hypotyposis.

1 Cor. xv:2.

Saul of Tarsus.

All the great men of the Old Testament, priests, prophets and kings, were in their lives and experiences patterns, types. The great Apostle to the nations, making known the salvation to the nations, himself a Jew, is not less a type. His wonderful conversion is typical of the future conversion of the nation to whom he belonged according to the flesh. What God did in his case He can and will do for Israel in a future day. The conversion of Saul of Tarsus is the type and earnest of Israel's conversion. In this light the full meaning of the quoted passages from the first Epistle of Timothy and Corinthians can be easily understood. In

Type and earnest of Israel's conversion.

Saul's conversion Christ showed mercy *"the first"* or "as a first one." There are others to whom that mercy is to be shown and to whom mercy will come under the same circumstances and by the same heavenly manifestation of the glorified Son of Man, and the people to whom this will happen is Israel. When we read of Paul that he saw the Lord as one born out of due season, it is the same thought which underlies this statement. The untimely birth, before the time, suggests another birth time as well as another birth, the birth of the nation, when Israel, the remnant of His people, will be born again by looking upon Him in glory, whom they have pierced.

Out of due season.

The comparison of Saul's conversion with the future conversion of Israel as revealed in the prophetic Word is extremely striking. The delineation is perfect.

Israel's unbelief.

1. Saul of Tarsus in unbelief typifies the state of Israel as a nation throughout this present age. He was a learned Pharisee, a fierce persecutor, breathing out threatenings and slaughter against the disciples of the Lord, blind and unbelieving. Such is Israel, another unbelieving Saul, and, like him, zealous for God without knowledge.

Heaven opened.

2. The opened heavens, the vision and voice of the glorified Jesus, by which Saul of Tarsus was arrested in his career, are typical of the coming day when the heavens will be opened again and the Lord Jesus Christ will be manifested in power and in glory. At His second visible and glorious coming the remnant of Israel will behold Him and learn by His glorious appearing that Jesus is their Messiah and King (Zechariah xii:10-14, Matthew xxiv:29, 30, Revel.

Zech. xii: 10-14.

i:7). The opened heavens, the great light flashing forth, the vision and voice of Jesus, the prostrate Saul there on the road to Damascus, was but a little sample of what God will do for the remnant of His earthly people and how they shall at last know Him and receive Him.

3. Paul's service to nations and kings foreshadows Israel's coming ministry to the nations of the earth. All nations are yet to know the glory of the Lord, but world conversion is only possible after Israel is converted. Through Israel all the nations of the earth will at last be blessed. Israel's ministry.

These three great facts seen in the conversion of Saul, typifying Israel's unbelief, the manner and result of their conversion, we shall follow throughout the chapter and learn from the Scriptures some of the revealed details. We understand now why the Holy Spirit puts the Apostle Paul immediately after the question of the chapter is asked. What manifestation of the grace and wisdom of God! The instrument chosen to reveal the mysteries hidden in former ages and to complete the Word of God, the one to whom is given the full knowledge of the Gospel of Grace to be preached among the Gentiles, while Israel is set aside for a time, is also made a type, a pattern of what Israel is to be and to receive in the future, when God will arise and have mercy upon Zion.

CHAPTER III.

THE REMNANT.—ISRAEL'S APOSTASY NOT COMPLETE.

THE second answer to the important question and argument that God has not cast away His people Israel is continued in verses 2-6. "God hath not cast away His people whom He foreknew. Know ye not what the Scripture says in the history of Elias, how he pleads with God against Israel? Lord, they have killed Thy prophets, they have dug down Thine altars; and I have been left alone and they seek my life. But what says the divine answer to him? I have left to Myself seven thousand men who have not bowed the knee to Baal. Thus, then, in the present time also there has been a remnant according to election of grace. But if by grace, no longer works; since otherwise grace is no more grace."

Historical evidence.

It is historical evidence which is placed in these words before us. The Holy Spirit reaches back into the history of the nation and calls our attention to an important episode. The prophet Elijah lived in a time when almost everything among the professing people of God was being swept away into the apostasy. A great reformation took place; God had answered the call of Elijah on Mount Carmel by fire, and when the fire of the Lord consumed the burnt sacrifice, and the wood and the stones, and the dust, and licked up the water that was in the trench, and when all the people

Elijah.

saw, they cried out: "Jehovah is God! Jehovah is God!" The prophets of Baal were slain there and then. The Lord also graciously opened the heavens and there was an abundance of rain. All this has a typical and dispensational meaning, which we cannot follow in detail at this time. The wonderful manifestation of the Lord out of the opened heavens, however, did not turn the people from the path of apostasy. A little while later Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time" (1 Kings xix:2). Elijah, in the weakness of the flesh, fails and flees. We find him a day's journey in the wilderness. There we see him under a juniper tree, and he requested for himself that he might die; and said; It is enough; now, O Lord, take away my life; for I am not better than my Fathers. But the Lord meets His servant. "What doest thou here, Elijah?" "And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away. Twice he repeats this wonderful tale born by a discouraged and unbelieving heart. But now comes the answer of the Lord to him. He tells him how mistaken he is about being left alone, the only Israelite who has not fallen away. "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him." The Lord had a remnant, a faithful remnant, among His people even at the

1 Kings xix:2.

A remnant.

Israel's apostasy not complete.

time of their great apostasy. This is the thought and argument here. The *apostasy of Israel is never a complete apostasy.* The Lord has always a remnant faithful to Him and the covenants among them. In this respect the difference of the apostasy of Israel and the predicted apostasy of Gentile Christendom is very marked. One of Israel's race has expressed it very pointedly in the following words:*

"The apostasy of Israel is not as the apostasy of Christendom. The apostasy of Christendom is incurable, but the apostasy of Israel is curable. Although Israel have rejected Jesus, they do not wish to reject God; they still believe in His Word; they still invoke His holy name. They still remember the Sabbath Day to keep it holy. They still, as the Apostle Paul says, have a zeal for God, although it is not according to knowledge. The children of Israel are like the brothers of Joseph. After they had sold Joseph into Egypt, they returned to their father Jacob, and then for a number of years their conduct was less blamable than it had been before. They seemed to have been anxious to please their father Jacob, and to walk before him in the right path. Still, there was upon their hearts the blood-guiltiness, in that they had delivered their brother Joseph into the hands of their enemies. And so it is with Israel now. There is still a godly remnant among them. There is still the fear of God and the acknowledgment of God before their eyes. Whereas, what is the history of apostate Christendom, as it is presented to us in the Scriptures, and

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*Adolph Saphir.

the beginnings of which we can see already? First, people do not believe in Jesus as an atonement. They begin with that. They do not like the blood of Jesus. They like the character of Jesus very well. Then they give up Jesus too. Then they give up the Father too, and do not believe in creation. And then they become agnostics, and say they know nothing about it—whether there is a God or not—the worst thing that this world has ever seen, and the most insulting to God. And then they give up morality, as necessarily they must give it up; and then they fall into the most abject pessimism, and look upon man as a flower of the field, which is to-day and to-morrow is cast into the oven. This is the downward career of the Gentile apostasy. But in the Jewish apostasy there is still kept the connecting link, the golden thread—a spark dying, yet not dead, of a belief in God, however unenlightened, and in a future."

Gentile and Jewish apostasy.

The Lord always has a remnant among His people and that remnant is the sign and evidence that He hath not cast away His people.

We shall, however, show what we have to understand by "remnant;" and the remnant that has been, and will yet be called, we shall fully investigate.

The question concerning the remnant is a most interesting one. That the Lord has such a remnant according to the election of grace among His people is, as we have stated before, evidence that He hath not cast them away. There is a double remnant which is to be considered. The remnant which has been in the beginning of this dispensation and the remnant which will yet be called for a definite work and

A double remnant.

testimony at the time when Israel's Hope will appear and the glorious promises made to the nation find their fulfillment. Between these two remnants, a remnant at the beginning of the present age and a remnant at the end, stands another fact—the fact that the Body of the Lord Jesus Christ is composed of believing Jews and Gentiles and that through the preaching of the Gospel of Grace, not alone sinners of the Gentiles are added to that body, but also Jews who believe on the Lord Jesus Christ. As soon, then, as a Jew believes he ceases to be a Jew. His Hope is no longer national and earthly, but heavenly; he belongs no longer to the earthly Jerusalem, but to the heavenly; he has, like the believing Gentile, nothing to do with the law, its ordinances and ceremonies. It is impossible to speak of a remnant of Israel at this time, which is saved by Grace and which holds a specific national Jewish position in the earth. When the Holy Spirit gave the full revelation concerning the church, the body of the Lord Jesus Christ, we do not read anything whatever about the believing Jew, who, as it is being claimed, "should not sever his connection with the nation," and who should still continue in keeping Jewish laws and feast days. All national distinctions cease in that body, and to preach that the believing Jew should continue to keep the seventh day, practice circumcision, keep the Passover and other feast days, is not alone nowhere taught in the Epistles in which the Word of God is completed, but such teaching is unscriptural and brings in a sad and confusing mixture which destroys the simplicity of the Gospel.

A past and future remnant.

The church.

The status of the believing Jew.

Confusion.

Now in the beginning of this present age there certainly

was such a Jewish-Christian remnant in existence. To this the words of the apostle refer us. "Thus, then, in the present time there *has been* a remnant according to the election of Grace." That remnant of Jewish believers is seen in the opening chapters of the Book of Acts. The three thousand saved on the day of Pentecost were all Jews. Soon there was a very strong assembly composed of Jewish believers in Jerusalem, who were faithful witnesses for the Lord Jesus Christ and who bore a faithful testimony in Jerusalem, which was fast ripening for the great judgment. Not alone in Jerusalem, but also in other parts of the land, Jews became believers and formed Jewish-Christian synagogues. When Paul went to Jerusalem the elders of the Jewish-Christian assembly said to him: "Thou seest, brother, how many myriads there are of the Jews who have believed, and are all zealous for the law. And they have been informed concerning thee that thou teachest all the Jews among the nations apostasy from Moses, saying that they should not circumcise their children, nor walk in the customs" (Acts xxi:21). Paul's Gospel certainly teaches this, and it was the hour of his failure when he went back to the ceremonial law. But the passage tells us that there were myriads of believers, all Jews who continued in the observance of the law. They went to the temple to pray, kept the different feasts—in one word, they continued in all the Jewish customs. God's mercy was still lingering over Jerusalem and these Hebrew-Christian believers had hopes that the nation would yet receive their testimony and accept Him whom they had rejected. They were persecuted, beaten, some

In the beginning.

Myriads believing.

killed, their goods spoiled, cast out of the synagogue and the temple, and still they continued in their faithful testimony. It was a transition period, passing out of the old into the new. For a time such an attitude of Jewish believers was undoubtedly justified. But then the Holy Spirit addressed an Epistle to these Hebrews, and that Epistle gives us not only a true insight into their condition and danger, their steadfastness and faithfulness, but it also reveals how the Holy Spirit shows them the better things of the new covenant. No one can read the Epistle to the Hebrews without being convinced that in this wonderful commentary to the levitical institutions, showing the fulfillment in Him who is a better priest, a priest after the order of Melchizedek, the Spirit of God aims at this very fact, that all ceremonies, all levitical observances, are to be discontinued. They were all the shadows of better things. In the end of the Epistle He speaks that Word which showed these Hebrew believers their true position, "Let us go forth to Him *without the camp,* bearing His reproach" (Hebr. xiii:13).

A transition period.

Hebrews.

At last Jerusalem fell. The temple was destroyed. The people were scattered. It was therefore made impossible for Jewish believers to continue in the position which they held for years. Jewish-Christian assemblies in their peculiar national character ceased in their existence. While in the beginning of this dispensation it was "to the Jew first," that order was stopped with the full rejection of Jerusalem and the dispersion of the Jews.

Jerusalem fallen.

However, the existence of a remnant of believers among

the nation, the myriads who had accepted the Lord as their Saviour and the Hope of Israel, was a definite proof that God had not completely cast away His people. It was proof that He was ready to deal with them according to His infinite mercy.

A Jewish remnant in the sense of the apostolic days is no longer possible. To teach that such a remnant is to be gathered now and to attempt the formation of Jewish national assemblies of believing Hebrews, who continue as Jews though trusting in Christ, practicing circumcision, fasts and other Jewish customs, is confusing and mars completely the doctrines of Grace and that revelation of all revelations, the church, which is His Body. We repeat it once more, the believing Jew at this time is not "gentilized," as has been pressed so much from a certain side, but he becomes a member of the body of the Lord Jesus Christ, and has with every other believer a heavenly hope, a heavenly destiny. When the Lord Jesus Christ comes to take His own unto Himself, every believing Jew, saved by Grace, will be caught up to meet the Lord in the air.

No national believing remnant now.

A fact in this connection must not be overlooked. The Lord has put His hand throughout this Christian dispensation, in every century, upon hundreds and thousands of Jews, and through His Grace they have been saved, not a few of them in a most remarkable way. The past century, the nineteenth, has had more witnesses in this respect than any other. Some of the best teachers, expositors of the Scriptures, were converted Hebrews. We mention Adolf Saphir, Dr. Edersheim, Neander, Cassel, Gottheil and Rabinowitz.

Witnesses from Israel.

Some of them were led out of the deepest darkness with thousands of others whose names are not so universally known. This, too, is an evidence that blindness has happened only in part to Israel.

But there is yet to be a Jewish remnant, a strong and mighty witness that God hath not cast away His people. This future remnant of believing Hebrews will be called as soon as the church is complete and removed from the earth.* This remnant to be called through Grace corresponds to the remnant of the beginning of this age.

Gospel of the Kingdom. Matt. xxiv : 14

Their Gospel will be the Gospel of the Kingdom, "the Kingdom of the Heavens is at hand." It will emanate from Jerusalem and will be declared among the nations (Matt. xxiv:14). Of this remnant, suffering and persecuted, we read in the Olivet discourse of our Lord. The Old Testament Scriptures are full with prophecies concerning the faithful remnant of the endtime. The Book of Psalms can be understood only in the light of a believing remnant of Jews, suffering in the midst of the ungodly nation and delivered by the coming of the King out of the opened heavens.

144,000.

The 144,000 sealed in Revelation vii are all Israelites and the company out of all nations and tongues, who come out of *the* great tribulation, and seen as overcome in the second

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*If it were true and scriptural that the Church is to pass through the great tribulation, it would also be perfectly in order to have a Jewish national assembly of Hebrew believers now. Indeed the establishment of such would then be very desirable and would be a most definite mark of the endtime. On the other hand, it would produce two testimonies, a fact that cannot be harmonized with any of God's dispensational teachings.

half of Revelation vii, are the fruits of the witness and labors of this Jewish remnant. That they do not belong to the church is evident from the scope of the Book of Revelation. The church is seen in glory in the crowned twenty-four elders in chapters iv and v. Only after the church is in the presence of the Lord can the remnant be called and sealed and begin its peculiar testimony. Now this fact that God has had a remnant and *will yet call such a remnant* proves that He hath not cast away His people.

CHAPTER IV.

ISRAEL'S APOSTASY AND BLINDNESS NOT PERMANENT.

THE next answer to the question of Romans xi and argument of Israel's position in God's purposes is taken from the Old Testament Scriptures.

"What is it then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded, according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day. And David says, Let their table be for a snare, and for a gin, and for a falltrap, and for a recompense to them; let their eyes be darkened not to see, and bow down their back alway" (verses 7-10).

Blindness of Israel.

It is here where commentaries have their say about the blindness of Israel and that God is completely through with the Jews. What a ridiculous way some persons have in interpreting the Word of God. Some labor to prove that in the beginning of this chapter Paul means the "spiritual Israel"—the church—and not the literal Israel, but when the same expositors reach the verses which are before us now, they are very correct and orthodox in saying it is *literal* Israel. Such method of Bible exposition has done untold harm in confusing Christian believers, besides being dishonoring to God. When the apostle speaks here of the election he means the believing part of the nation at all times, the remnant past, the remnant future, and all those who believe

Harm of certain Bible exposition.

now in the Lord Jesus Christ. When he speaks of the rest being blinded he means the remainder of the nation, which does not believe. As they refused Him who spake, blindness judicially was put upon them. Now this judicial blindness must not be looked upon in a way as not a few have done it, and then by inference use it to build upon it such abominable doctrines as universal salvation. They reason God blinded them and they are not responsible for what they cannot see. God will have mercy upon them all, and all Jews will be saved at last, all who died with this judicial blindness upon them. We shall take up this evil doctrine later in our exposition.

False inference.

The judicial blindness is not to be understood that every Jew born is born with this blindness upon him. Far be this thought! Every generation of Jews, in *refusing* the light which shines for all, in sharing the sin of their fathers in rejecting their Messiah, in persevering in their evil ways of unbelief, is put under the sentence of this judicial blindness. The Jew may see if he so chooses and he may refuse the light. God declared in His Word beforehand what would happen to them in this respect.

Judicial blindness.

Before us are three quotations from the Old Testament Scriptures. The Hebrews divide the Old Testament into three parts: The Law, the Prophets, and the Writings. The Holy Spirit here quotes from each of these divisions. The passages quoted prove that such a judicial blindness is to come upon them according to God's sovereign dealings. Now the most significant fact is that in none of these passages to which the Holy Spirit calls our attention He teaches

Three quotations.

Blindness not final.

that this blindness is to be *permanent* and *final.* There is no prophecy in the Scriptures which declares that the present blinded condition of Israel is their permanent condition.

The three quotations from the Old Testament Scriptures teach us much on these lines. The first is taken from the Book of Deuteronomy, "Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day" (Deut. xxix:4). It is well known how wonderfully the whole future of Israel is predicted through Moses in the closing chapters of the last Book which he wrote by divine inspiration. Their whole history is outlined. They were to be a people blinded, forsaking God, to be scattered in consequence of it unto the corners of the earth. Their whole career of decline and apostasy is made known. But alongside of all these prophecies of what should befall them and which were so literally fulfilled we find prophecies relating to their restoration and future blessing. There is not a word anywhere in the writings of Moses which declares that God would ever leave them under the curse and in the condition where God in His governmental dealings had to put them.

Deut. xxix : 4.

Isaiah xxix : 10.

If we turn to the prophets, we find that Isaiah xxix:10 is quoted: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers, hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot, for it is sealed." How all this has been fulfilled in the judicial blindness, which has

come upon Israel! Eyes to see not and ears to hear not; they read their own Scriptures and worship the law as the breath of God and still they see not Him who is the End of the Law; nor do they hear His voice as He speaks in the Book. Their own Scriptures are indeed a sealed Book to them. But is this condition to prevail forever? Is there no hope for a change? Does Isaiah or any other prophet utter nothing but curse and blindness upon a disobedient people, for whom there is no hope? It is far different. Not alone do Isaiah and the rest of God's prophets reveal that the apostasy and judgment of Israel is only temporary, but their writings are full of glorious visions of that which is yet in store for the nation. It is true a Christian exposition of the Scriptures, lacking the illuminating power of the Holy Spirit has made sad havoc with these visions. These visions of a glorious future are almost universally applied to the church, and the blindness and curses left upon the Jews. Such unreasonable method of Bible interpretation as still upheld is disastrous and must result in the greatest confusion.

Spiritualizing.

We do not need to go outside of the chapter from which we have quoted to show that the judicial blindness is not the final state of Israel. In the closing verses of Isaiah xxix we have Jehovah's comfortable word for Israel:

"And in *that day* the deaf shall hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught,

and the scorner is consumed, and all that watch for iniquity are cut off" (verses 18-20). This is a prophecy relating to the future. *"That day"* is the day of our Lord's manifestation in power and glory, and to the blind and deaf people blessings are promised. Throughout Isaiah's vision we find hundreds of promises which belong to Israel and which were never fulfilled in the past.

The third division of the Hebrew Bible, the Writings, is represented in the passage before us by a quotation from the Book of Psalms: "Let their table become a snare before them, and their very welfare a trap; let their eyes be darkened, that they see not, and make their loins continually to shake. Pour out thine indignation upon them, and let the fierceness of thine anger take hold of them. Let their habitation be desolate; let there be no dweller in their tents" (Psalm lxix:22-24).

Psalm lxix:22-24.

David uttered these words through the Holy Spirit. The connection in which they stand is very significant. It is not David who relates his sufferings here, but the Spirit of Christ testifies beforehand concerning the sufferings which are in Christ and the rejection of the Messiah by His own people. "Reproach has broken my heart and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Psalm lxix:20). All this was fulfilled in Christ. This very prophecy He remembered on the cross when He said, that the Scriptures might be fulfilled, "I thirst."

The sufferings of Christ.

The words of imprecation, which follow and which are

quoted in our chapter, show what was to come upon the people who treated Him thus. Even so it has been. But shall they ever remain in that condition of rejection? Shall that awful cry "His blood be upon us and upon our children" continually be executed upon all future generations, or is a day coming when that precious blood in its atoning power will cover all Israel and blessing will take the place of the curse? We only need to turn to the close of this Psalm to find an answer once more. "For God will save Zion, and will build the cities of Judah; that they may dwell there and have it in possession. The seed also of His servants shall inherit it; and they that love His name shall dwell therein" (Psalm lxix:35, 36). Here the future of Zion and the nation is given. The whole Book of Psalms is full of the praises of His redeemed people Israel, brought back to God and into their own land, with Jehovah as King dwelling in their midst. These praises are, of course, all future; but these Psalms tell us that God has not finally cast away His people. We learn therefore that the threatened and predicted blindness of Israel, predicted in the Law, the Prophets, and the Writings, the entire Old Testament, has come to pass. But this blindness is not complete nor final. The Lord who brought blindness upon Israel will yet bless His people Israel with peace and do all He spake through the mouth of His holy prophets.

CHAPTER V.

"TO PROVOKE THEM TO JEALOUSY."

WE find the next answer to our question in the eleventh verse. "I say, then, have they stumbled in order that they might fall? Far be the thought: but by their fall there is salvation to the nations to provoke them to jealousy." We have learned before that the setting aside of Israel is not final, their blindness and hardness of heart is not to be their permanent condition. They did stumble indeed, but their stumbling was not for the sake of their fall. The second time we find in the chapter the emphatic "Far be the thought." Put this thought as far away as possible from you, that God should permit His own people, His chosen people, the people whom He foreknew, to stumble in order that they might fall. A wonderful fact is now brought to our notice. God's deep councils of mercy and wisdom are being put before us. "By their fall there is salvation to the nations."

Again: Far be the thought.

This great fact is not altogether unknown in the predictions of the Old Testament Scriptures, though the extent is a new revelation, for we read in the Epistle to the Ephesians, that the fullness of the grace of God towards the nations (Gentiles) is one of the mysteries made known through Paul. "For this reason, I Paul, prisoner of the Christ Jesus for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-

Grace for Gentiles revealed.

ward; how that by revelation He made known unto me the mystery (as I wrote afore in a few words, whereby when you read, ye may understand my knowledge in the mystery of the Christ), which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs and of the same body, and partakers of His promise in the Christ by the Gospel" (Eph. iii:1-6).

We find, however, while the fact that the unsearchable riches of the Christ were to be preached among the Gentiles for the formation of the church, which is His body, is a new revelation, that the very words in the verse before us point us back to the Old Testament.

Deut. xxxii.

In Deuteronomy xxxii, the farewell song of Moses, a God-breathed song and wonderful prophecy, the Holy Spirit gives us a history of Israel. Their origin and calling, the mercy and goodness of God towards them, their disobedience and apostasy, rejection and punishment, restoration and glorious future, all is clearly predicted and outlined. Let the infidel and higher critic answer the argument of supernaturalism contained in the song of Moses. He cannot; it is a miracle.

An inspired history.

Beginning at the fifteenth verse of that chapter we read: "But Jeshurun waxed fat and kicked: thou art waxen fat, thou art grown thick—thou art covered! Then he forsook God, which made him and lightly esteemed the rock of His salvation. They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto demons, not to God; to gods whom they

knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee, thou art unmindful, and hast forsaken God that formed thee. And when the Lord saw it He abhorred them, because of the provoking of his sons, and of his daughters. And He said, I will hide My face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith. They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their vanities, and I will move them to jealousy with those that are not a people; I will provoke them to anger with a foolish nation."

Here we read of Israel's apostasy. The Rock, whom they lightly esteemed, the Rock of His salvation, is none other than the Lord Jesus Christ. In consequence of their unfaithfulness and provoking God, the Lord would move them to jealousy with those which are not a people. We notice that this announcement comes in *after* their apostasy was fully established. And so it was in its fulfillment. When the Lord Jesus moved on the earth and preached the kingdom of the heavens, He did so to His own and there was no proclamation to the Gentiles. His disciples He commanded not to go in the way of the Gentiles, but to go only to the lost sheep of the house of Israel. After His resurrection, ascension and the pouring out of the Holy Spirit, His loving hand is still outstretched towards His blinded, erring people. His mercy lingered over Jerusalem. The first part of the book of Acts is evidence of it. Only after the apostasy is fully manifested the instrument is called, the

Salvation to Gentiles.

Apostle of the Gentiles, Paul, to make known the fact, "salvation is come by their fall to the Gentiles to provoke them to jealousy."

In the ninth and tenth chapters of this epistle we find other Old Testament passages, which give glimpses of the rejection of Israel, for a time and the call of the Gentiles. "Even us, whom He hath called, not of the Jews only, but also of the Gentiles. As He saith also in Osee, I will call them My people, which were not My people, and her beloved, which was not beloved. And it shall come to pass that in the place where it was said unto them, Ye are not My people, there shall they be called the children of God" (Rom. ix:25, 26, compare with Hosea i:10; ii:23). "But Esaias is very bold and saith, I was found of them that sought Me not; I was made manifest unto them, that asked not after Me. But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people" (Rom. x:20, 21, and Isaiah lxv:1-2).

Hosea i:10; ii:23.

We are aware we are stating that, which is fully believed by all true believers who read and study God's Word. It is not denied that after His own rejected Him, who is God manifested in the flesh, that He was preached to the Gentiles. By their fall salvation is come to the Gentiles, is generally believed throughout Christendom; but what is not known and little believed is the fact that salvation is come to the Gentiles, by their fall, in order to *provoke them to jealousy*. In this fact lies the argument that God has not cast away His people; for if He had cast Israel away, why should He wish to provoke them to jealousy? The fact that

To provoke them to jealousy.

His aim is to provoke His earthly people to jealousy by having extended salvation to the Gentiles, they receiving blessings in Christ, is sufficient evidence that He is still occupied with His people.

Furthermore, we read in this chapter that the provoking to jealousy is with the view of the salvation of some of them (verse 14). Such is the statement of the Apostle himself. How fully it brings out once more "God hath not cast away His people." But has the divine purpose been realized? Has there been from the sides of the Gentiles in possession of salvation, a provoking to jealousy for Israel? Have the Jews learned from Christianity that the Gentiles are in possession of the better things, which they and their fathers rejected? Alas! History gives a far different picture, even up to the present time. In the first night vision of Zechariah* the accusation is prominent, "They (the Gentiles) have helped forward their (Israel's) affliction." So it has been for centuries; so it is in the twentieth century. Instead of provoking the Jews to jealousy, that some of them might be saved, the Gentiles have hated and bitterly persecuted the Jews, and by their unchristian, yea inhuman, cruel and wicked treatment of the Jews, the Jews instead of being moved to jealousy, have become more hardened and their afflictions have been increased. The sin against Israel is the sin of the Gentiles, it will be the sin for which they will be judged by Him, who is not only King of kings, but also the King of the Jews (Matt. xxv:31; Joel iii:1-3).

To save some of them.

The sin of Gentiles.

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*See our "Studies in Zechariah."

And yet it has not been universally thus. In these last days especially many Christian believers have a loving and prayerful interest in Israel and realize the debt they owe to the Jew. More prayer is made, we believe, for Israel and for the peace of Jerusalem, than has been made since the days of the Apostles. And there is no doubt that "some of them" are being saved.

We shall find with the next verse the connection which exists between the fact that salvation came by their fall to the Gentiles, and the fact that a time is coming when Israel will be received; the time of their fullness. It is one of the strongest arguments for Israel's Hope and calling which follows.

In conclusion of our meditation on this verse let us remember that while salvation has come to the Gentiles by their fall, that salvation as it is offered now is not continually to be offered to the world. The acceptable year of the Lord, having lasted for nearly two thousand years, is far spent, the day of vengeance is at hand.

CHAPTER VI.

THEIR RECEPTION—LIFE FROM THE DEAD.

WE reach now a most important climax in this chapter. First the Holy Spirit pointed us to the Apostle Paul as a pattern of what God in His rich mercy will yet do for the people, whom He hath not cast away. Then we learned that Israel's apostasy is neither complete nor final, and in our last meditation the fact was before us that God permitted His people to fall, to be set aside for a time to bring, by their fall, salvation to the Gentiles, with the purpose in view "to provoke them to jealousy."

We are now led on in the wonderful ways of God. "But if their fall be the world's wealth, and their loss the wealth of the nations, how much more their fulness? For I speak to you, nations, inasmuch as I am Apostle of the nations, I glorify my ministry; if by any means I shall provoke to jealousy them which are my flesh, and shall save some from among them. For if their casting away be the world's reconciliation, what their reception, but life from the dead?" (verses 12-15).

Glorifying His ministry.

Let us notice that the apostle here glorifies his ministry as apostle of the nations. The whole epistle was addressed to the Romans, mostly believers from the Gentiles, living in Rome, later to become the prison of Paul and at last the seat of Christianity in its apostate and corrupt form. But here the apostle makes still more prominent that his word is

meant for those of the nations. He says: "I speak to you the nations." We have, therefore, before us a message, which is of special value and importance to Gentiles. We have learned before that Israel's disobedience and fall brought salvation to the Gentiles.

Thus their fall was the wealth of the world, their loss the wealth of the nations (or Gentiles) and their casting away the world's reconciliation. But this is not all. All this is far from fulfilling that gracious promise made to the father of the nation, Abraham, when God told him "in thy seed all the nations of the earth shall be blest." Israel's fall, the means in God's purpose to bring salvation to the nations, is not the final thing and the blessings the nations received by their fall is not the fullest blessing which God has in store for the nations of the world. There is a *"much more"* in Romans xi. In turning to the fifth chapter of this epistle we find the same two significant words used by the way of contrast. There it is the "much more" of salvation. "For if, when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. v:10). Here it is the "much more" of dispensational blessing.

Much more.

The Gospel is preached now to the nations for one great purpose. This purpose is not the conversion of the world, but it is to take out of them a people for His name. (Acts xv:14). This people taken out or called out, is the church (ecclesia), the body of the Lord Jesus Christ, to which every true believer belongs. It is, like the human body, composed of so many members, a number, known to God

alone. This body will be complete some day and then the preaching of the Gospel of grace must of necessity cease, and the offer of salvation in its present form and under present conditions as made to the nations, will come to an end.

No world conversion now.

It is all wrong to speak of world conversion in this age, in which the body of the Lord Jesus Christ is forming, There is absolutely not a single promise in the Gospels, nor in the epistles, nor in any part of the New Testament which assures us of world conversion, or gives us a right to pray for, or expect the conversion of the world by present agencies through the church. The world will be converted. Nations will walk in the light of God, and the knowledge of the glory of the Lord will cover the earth as the waters cover the sea, the curse of sin will be removed, nations will learn war no more, righteousness and peace shall kiss each other; all this and scores of other blessings will literally come to pass. But all these promises and predictions about subdued nations and a kingdom of peace extending from sea to sea are found exclusively in the Old Testament Scriptures and not in the New.

It is a sad fact that Christendom has fearfully erred in the interpretation of these predictions and turned the time and manner of their fulfillment upside down. In this awful error lies *the cause of all the present day confusion and apostasy of the professing church.* Israel, which is so prominently on the pages of the Old Testament in connection with these great blessings, has been interpreted to mean "the church." The time in which the blessings are to be

Source of confusion.

realized, to be the age now, instead of the age which is to come. The declarations of the Lord about this age and its ending, like the days of Noah and Lot, have been completely ignored, and the same has been done with the God-breathed statements of the apostles in the epistles. Nearly the whole of Christendom attends to Israel's earthly calling and, attempting to do a work which God never means to have done in this age, fails most shamefully in it. As one has said, "The spiritualizing of Israel's promises has been the carnalizing of the church."

If we turn to the Old Testament we find, as we have shown in our "Harmony of the Prophetic Word," everything revealed in perfect order. The *last* event seen in Old Testament prophecy is always the kingdom come, the nations blest and under the rule of Jehovah; peace on earth and the deliverance of groaning creation.

This great and last event of Old Testament prophecy, a subdued earth ruled over by the King of Righteousness and Peace, is *preceded* by the judgments of God executed in the earth and above all by the spiritual and national restoration of His ancient people, Israel. The fullest blessing for nations and for the earth is altogether conditioned by Israel, as head of the nations, come into her God-given inheritance. Israel converted and restored will result in the conversion of the nations of the earth. But Israel's conversion and restoration to the land will not be till the second coming of the Son of Man, the Lord Jesus Christ, in great power and glory. Everywhere in the Old Testament we find the Lord in Glory and with His majesty visibly re-

vealed first of all, and by His personal, visible and glorious manifestation, His earthly people is delivered and Jerusalem restored. We have, then, three great events in Old Testament prophecy, still future:

The order of events.

1. The personal, visible and glorious manifestation of the Lord from heaven. This Lord is the Lord Jesus Christ.

2. The conversion and national restoration of Israel.

3. The result of Israel's conversion and restoration, nations blest and going to Jerusalem to worship the Lord of Hosts, etc.

This order cannot be reversed. It is the divine program. If we were to prove the above statements we could go through every prophetic book of the Old Testament and to the Psalms and point out hundreds of passages, where this is clearly taught. Read, as striking proofs, Zechariah ii:6-13; Isaiah lix:20-21, and read the lx chapter.

"The gifts and calling of God are without repentance," we read later in our chapter. He has undertaken to bless nations and the earth through Israel, His earthly people. When Israel failed and was disobedient, He had another gracious way to reveal, salvation came to the Gentiles, to take out a people for His name. This is the work in the present age and that is a parenthesis. As soon as this is accomplished He resumes His work with Israel.

And now we are able to understand the "much more" of dispensational truth.

Israel is promised in the Old Testament Scriptures a fulness and a time when they shall be received. This fulness comes when the Lord comes in

power and glory as the King. Now, if God brought blessing to the nations by their fall, how much more will He bless the nations when their fulness comes. Through their fulness the whole world will receive the fullest blessing, blessings minutely given in the Old Testament and literally to be fulfilled. Israel's fulness.

But there is a phrase in the passage before us which claims our special attention. "Their reception shall be life from the dead." What does it mean, "life from the dead?" It is strange that this phrase should be interpreted as meaning a physical resurrection. Upon this passage, the passage "all Israel shall be saved," and a few others, has been found the evil doctrine, unscriptural throughout, that all Jews who have lived will be raised from the dead, saved and unsaved, and they all will be brought back to the land to enjoy the blessings of the millennial kingdom. It is a larger Jewish Hope—a Jewish restitution of all things and consequently those who hold this evil doctrine are forced to believe also in a restitution of all things for Gentiles. When we reach the fact that "all Israel shall be saved" we expect to follow this more fully. Wrong teaching

Physical resurrection is here not at all in view. Nor is it in many passages in the Old Testament, where physical resurrection is simply used as a type of a great change. It is so in the New Testament. Of the prodigal it is said "for this my son was dead and is come to life." These literalists would never claim that he was physically dead. The vision of the valley full of dry bones is generally applied by these people who teach a restitution by resurrection. But the vision is

a vision to describe vividly the national resurrection of Israel and not a physical one. The dry bones are the whole house of Israel (Ez. xxxvii:12); but are these dry bones literally dry bones or are they used to typify Israel's death spiritually and nationally? If they are literally dry bones how could they say: "Our bones are dried and our hope is lost; we are cut off for our parts"? Surely, literal dry bones have no mouth to speak. If we read that they are in graves and the Lord will open their graves, it means that He is bringing His people back from their graves among the nations, where they are buried nationally. Numerous other passages could be cited in which physical resurrection is used to typify the spiritual and national revival of Israel.

Is it physical resurrection?

"Life from the dead" does not mean a literal resurrection. It has a double meaning. First it means when their reception comes it will be for them, spiritually and nationally, *life;* they will live again spiritually and as a nation.

In the second place the term means that the result of Israel's reception, coming into the place of blessing, will be for the world at large "life from the dead." This is identical with the term, which the Lord uses in Matthew xix:28, "*the regeneration,*" it will be a great change which takes place, in resurrection power.

There is one book which illustrates very strongly the passage before us. It is the book so much belittled and ridiculed in our day, the Book of Jonah.

Our Lord said to the Pharisees, who demanded a sign from Him that no sign would be given them but the sign of the prophet Jonas. (Matt. xii:38.) He then spoke of

His coming resurrection foreshadowed by Jonah's experience. No doubt the proud and learned Pharisees turned away from Him; and with a smile the rationalistic Sadducee may have said, "What nonsense, Jonah never lived, it is all a myth, there is no resurrection," etc. Oh, the adulterous generation! Modern Phariseeism and Sadduceeism, Higher Critics, etc., are likewise an adulterous generation. They tell us what a beautiful book the book of Jonah is, what sublime lessons it teaches. But did Jonah ever live? Of course not, they say—he never lived, his life is a myth—how could a fish swallow a man? etc. Awful consequences! Jesus uses the deliverance of Jonah as a type of His blessed resurrection, the foundation of our holy faith. If Jesus did not know that Jonah ever lived, if He used a myth to typify His resurrection,—well, then, His resurrection may not have been a real one, and how could He be the Son of God?

The story of Jonah.

Jonah's life is in different respects typical of Christ, but it has still another meaning which makes known the divine wisdom and inspiration. The life of nearly every servant of God in the Old Testament has a twofold typical application—the one, Christ, the Messiah, and the other, Israel, the chosen people of God. Follow out this thought and apply it to Joseph, David, Daniel, the prophets, etc. Jonah is a type of Israel. The whole history of the seed of Abraham, past, present, and future, is contained in a nutshell in that book.

Its typical meaning.

1. Jonah's call. He is sent by Jehovah to preach to Nineveh. He knows God while Nineveh is in darkness.

So God prepared Himself Israel a nation to show forth His praises. Salvation is of the Jews. Through them He desires to make known His loving kindness and His redemption. In the seed of Abraham all the nations of the earth are to receive blessing. These are God's gifts and calling. They are without repentance (Rom. xi:29).

2. Jonah is disobedient. He turns his back upon God and flees from His face. He goes on board of a merchantman. He goes in the opposite direction. So Israel became an apostate people, and the Jew turns merchant. Forsook God and lightly esteemed the rock of his salvation. Like Jonah, disobedient to the heavenly vision, instead of being a blessing becoming a curse among the nations.

3. Trouble soon comes upon Jonah, the disobedient servant of God. The storm of disaster tosses his ship upon the wild waves of the angry sea. Everything is against him because he rebelled against God. Thus with the Jews. Misfortune after misfortune, storm after storm has broken over them since they rejected God and their King Messiah. They are tossed about by the nations. The sea always represents nations in the Word.

4. Jonah does not deny his God and his nationality. He said, "I am a Hebrew and I fear the Lord, the God of heaven, which has made the sea and the dry land." So the Jew in his apostasy still professes to be a believer in God, fears His name and does not deny that he is a Jew.

5. Jonah is cast overboard. He is given up to the angry waves. He is seen struggling in the waves. Typical of the Jew being cast away, though not forever.

6. The men in Jonah's ship when they saw that as soon as Jonah was in the water the waters calmed down, these men, who were all heathen, feared the Lord exceedingly, and offered a sacrifice unto the Lord and made vows. What a wonderful illustration of the very statement in this epistle: "By their fall salvation has come to the Gentiles." The Gentiles have received salvation when the Jew was set aside nationally.

7. Jonah is miraculously preserved in the belly of a sea monster. (There is nothing in the Hebrew to show that it was a whale.) He is to have his abode there for three days and three nights. He does not lose his life and existence, but he is put into a grave and is there wonderfully preserved. The Jew is likewise in his grave among the nations, nationally dead, but still God keeps the Jew as He did Jonah. The Jew is God's standing miracle. No infidel can explain away the Jew and his miraculous existence.

8. Jonah was not digested by the fish. He remained there undigested. The nations have not digested the Jews. This people shall dwell alone and not be reckoned among the nations. The Jew is still a Jew. Assimilation has failed.

9. Jonah at the end of the appointed time commenced to repent in his grave. He cried to God. He wished himself back to His holy temple, and he finished his prayer with the believing shout, "Salvation is of the Lord." The Jews will also repent. There are unmistakable signs of a changed attitude of the Jew noticeable. Still, before that great national repentance comes, there will be likewise first a great tribulation. Like Jonah many are to-day desiring

for His holy temple, and they are getting ready to return to the land. At last they will acknowledge that salvation is of the Lord, and welcome their King with the shout "Blessed is He that cometh in the name of the Lord."

10. God made the fish vomit out Jonah. He that scattered Israel will gather them again. They will be brought back to the land and restored. They will build the waste places, the desolations of many generations. The Word of God has hundreds of promises which belong to literal Israel and speak of a literal restoration. If we do not believe that, we might as well close the Bible and become Higher Critics, unbelievers, etc.

11. Jonah is sent the second time, and he follows the command. So Israel is yet to fulfill its grandest mission. Their King, our coming Lord, will commission them again and send them forth to proclaim His salvation. Israel will then follow obediently.

12. The whole city of Nineveh repented after hearing the *apostate*, the *punished*, and the *restored* Jew preach. A whole city was swept by a revival. The masses were saved. Now is the time for the salvation of individuals. There is no such thing at this present time as saving the masses or converting the world. The masses will be saved and the world converted through the preaching of the Jews when they are converted and restored in the land and Jesus is crowned as their King and sits upon the throne of His Father David.

This then illustrates, at least in part and in a faint way, what their reception is and means, "Life from the dead."

CHAPTER VII.

THE PARABLE OF THE OLIVE TREE.

IN the next place a parable is given to declare Israel's position and hope as well as the relationship and responsibility of the Gentiles. In this portion of our chapter we find some very solemn truths for Gentiles, and, indeed, as we advance towards the end of this great dispensational chapter, the Hope of Israel shines brighter till we reach the declaraton, that the Redeemer shall come out of Sion to turn away ungodliness from Jacob.

"Now, if the first fruits be holy, the lump also; and if the root be holy, the branches also. Now if some of the branches have been broken out, and thou, being a wild olive tree, hast been graffed in amongst them, and hast become a fellow partaker of the root and fatness of the olive tree, boast not against the branches; but if thou boast, it is not that thou barest the root, but the root thee. Thou wilt say, The branches have been broken out in order that I might be graffed in. Right: they have been broken out through unbelief, and thou standest through faith. Be not highminded, but fear; if God indeed has not spared the natural branches; lest it might be He spare not thee. Behold then the goodness and severity of God: upon them who have fallen, severity, upon thee, goodness of God, if thou abide in goodness, otherwise thou also wilt be cut away. And they, too, if they abide not in unbelief, shall be graffed in; for God is able to

The parable.

graff them in again. For if thou hast been cut out of the olive tree, wild by nature, and, contrary to nature, hast been graffed into the good olive tree, how much more shall those, which are the natural branches be graffed into their own olive tree?" (verses 16-24).

The parable is concerning a good and a wild olive tree, branches which were broken off and branches which were graffed in and branches which are threatened with being cut away, and the broken off ones to be graffed in again. Exhortations and solemn warnings are by this parable given and important dispensational teachings cluster around it.

Before we ascertain the meaning of the olive tree, we briefly touch on the sentence "now, if the firstfruit be holy, the lump also." The firstfruit does not mean anything outside of Israel. Some Christians in these days talk about firstfruit, as if in the body of the Lord Jesus Christ, the church, there is a select number, which through selfdenial, service and suffering obtains a special place and enters into the God-given inheritance first. When we read in Romans viii of having the firstfruits of the Spirit, it applies to all true believers. In James i:18, "that we should be a certain firstfruits of his creatures," it refers to Christian believers, who were Israelites by nature, and in Revel. xiv:4, "those who have been bought from men as firstfruits to God and to the Lamb," it does not mean a part of the church, but the Jewish remnant.

The firstfruit.

Here in Romans xi for the fuller understanding of the firstfruit, which is holy, and the lump, Num. xv:19-21 and Leviticus xxiii:15-17 have to be taken into consideration.

We cannot follow this in detail, but rather turn to the main argument of the passage before us. The good olive tree with a root and branches is to be considered first. What does this olive tree represent? It is a type of Israel. God hath chosen trees as types of His earthly people, because trees are rooted in the earth and extend their branches upward towards heaven and they yield fruit, for which He looks in His professing people. Jotham's parable in Judges ix:7-15 has a dispensational aspect. The trees mentioned called to be king over the other trees are types of Israel and the bramble is typical of the Gentiles. The olive tree, the figtree and the vine, spoken of for the first time together in the above passage, are seen in different parts of the Scripture as representing Israel. The vineyard so carefully kept, in Isaiah v, and the vine yielding wild grapes, applies to this people. "Thou hast brought a vine out of Egypt; thou hast cast out the nations, and planted it. . . Why hast thou broken down her hedges, so that all which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it" (Psalm lxxx:8-14). "Yet I planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" (Jerem. ii:21).

The type of the good olive tree.

Ps. lxxx: 8.

Jerem. ii: 21.

Of the figtree as a type of Israel, we read in the New Testament. The parable in Luke xiii:7-9 meant primarily Israel. The Lord came and sought fruit for three years. When no fruit was found the judgment sentence was carried out, it was cut down, *but* the root remained. In Matthew xxi:19 there is the record of a symbolical action of

Matth. xxi: 19.

the Lord. "And when He saw a figtree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the figtree withered away." And the withering away, the tree becoming dead in its outward appearance, stands for the cutting off of the nation during this age.

The figtree.

But again the Lord said "Now learn a parable of the figtree; when his branch is yet tender, and putteth forth leaves, ye know that the summer is nigh" (Matt. xxiv:32). The figtree will bud again. The olive tree is not only mentioned here, but we read of it in Jeremiah xi:16: "The Lord called thy name a green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it have broken." The olive tree typifies Israel in covenant relation with God. The olive tree stands for the Abrahamic covenant. The olive tree is *evergreen.* And so that covenant is lasting and forever, and changes not by changing seasons. Israel's disobedience and faithlessness does not annul it.

Evergreen.

The root.

A root is mentioned and that root is said to be holy (separated). The root is the one with whom the covenant was made, Abraham. But not alone he, but the root has three branches, Abraham, Isaac and Jacob; the promise is repeated to each. In Exodus iii:15 we read how God names Himself in connection with the children of Israel. "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations." Why

should He name Himself thus? Because in this root, Abraham, Isaac and Jacob He hath revealed Himself in type as Father in Abraham, as God the Son in Isaac, and in overcoming the flesh and in guidance, as God the Holy Spirit in Jacob. And this root is holy, separated; so are the branches, that which springs out of the root. God's purpose with Israel is, to have in them a separated, holy people. The root vouches for the final outcome. As wonderful as the beginning of that people has been in that separated One, so wonderful, even more so, is their future.

Broken off branches.

On account of unbelief some of the branches were broken off. They lay on the ground, separated from the root, without life.

A wild olive tree is seen next in the parable and the wild olive tree is graffed in amongst the branches and becomes a fellow partaker of the root and of the fatness of the olive tree. In the wild olive tree we have a picture of the Gentiles. It is, however, of the greatest importance that we see that it is not the true church, which is represented by the wild olive tree. This is often erroneously stated. Later we find the threat, and more than a threat, the fact that the wild olive tree branches are to be cut away, broken off, removed from the root, upon which they were graffed. This can never be true of the individual member of the body of the Lord Jesus Christ, nor of the true church as a whole. It is true that all believers are fellow partakers of the olive tree, and they stand by faith. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foun-

The wild olive tree.

dation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Eph. ii:19-20). The great mystery revealed is, "that the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the Gospel." But to say that the wild olive tree represents the true church graffed in, would be far from the truth. Gentiles are represented by it, all who are privileged to hear and be under the influence of that which is first of all Israel's. When the branches, the natural branches, were broken off, God put the Gentiles upon the ground of responsibility, where Israel as a nation stood, and gives the Gentiles a chance and allows them to partake of the root and fatness of the olive tree. The natural branches are Israel and the branches graffed in contrary to nature are all Gentiles, who are in professing Christendom. The wild olive tree represents the same "kingdom of heaven" as seen in its mystery form in the Gospel of Matthew in the seven parables (chapter xiii). As we hold this clearly in our mind, the meaning of all that is before us becomes very plain.

Gentiles and not the church.

The wild olive tree, or as we may say just as well, Christendom, is now solemnly addressed and warned in this parable. It is still, "I speak to you, Gentiles."

I speak to you, Gentiles!

First, there is the warning, "Boast not against the branches." Then an answer is heard from the side of the wild olive tree. "Thou wilt say then, The branches have been broken out in order that I might be graffed in." To which the Holy Spirit answers: "Right! They have been broken off through unbelief, and thou standest through

faith. Be not highminded, but fear; if God indeed has not spared the natural branches; lest it might be, He spare not thee either."

This is a most striking and solemn warning as well as a prophecy. We remember once more, that the epistle was sent to *Rome* and that from Rome proceeded later all the corruption, that leaven, which leaveneth the whole lump. If the warning here had been heeded, Christendom, with its evil doctrines and practices, its highmindedness, unbelief, apostasy and corruption would have been an impossibility. But just that against which the Holy Spirit warns has come to pass. The Gentiles, having partaken of the covenant blessings of Israel, declare with a boasting spirit, "The branches were broken off that I might be graffed in," and boast against the branches. Instead of entering into God's revealed purposes concerning the Jews, the Gentiles and the church of God, Christendom ignores them, and in a spirit of highmindedness and not fear, in unbelief, boasts of being an earthly and permanent institution, called to convert and civilize the world. Here is the root of all the confusion in Roman, Greek and Protestant Christendom, with its almost innumerable divisions. Christendom having forgotten, ignoring or misunderstanding God's purposes concerning Israel, has become a boasting, worldly organization, calling itself "Israel" and laying claim to promises which are Israel's in the age to come. Then the Gentiles have turned against the Jews; having no faith that they are "still beloved for the Father's sake," and that God "hath not cast away His people." They have persecuted them and do so to the end of this age.

Solemn warning.

Boasting.

And this boasting of the wild olive tree is seen in its completeness in the last part of the second division of the book of Revelation, in the third chapter. There we have the last phase, and the saddest one of professing Christendom, Laodicea. It is boasting in riches, increase of goods. Laodicea boasts of increase in institutions, millions to extend educational work and philanthropic schemes to convert the world, but it is the usurpation of Israel's place and calling.

Laodicea.

The warning is, of course, unheeded. God did not spare the natural branches, He will not spare the branches which were graffed in. And stronger still, He says: "Behold, then, the goodness and severity of God; upon them who have fallen, severity; upon thee, goodness of God, if thou shalt abide in goodness, otherwise thou shalt also be cut off." How solemn these words are! Did Gentile Christendom abide in the goodness of God? Far from it! It has dishonored Him and His Word and has made and is making a greater failure than the Jews did. The unbelief manifested especially in our day, in Christendom, is indeed greater than the unbelief of Israel ever was.

"Thou also shalt be cut off." This is the sentence which will be executed upon the wild olive tree. It corresponds with the word to Laodicea: "So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." And this judgment is not very far away. The apostasy is developing rapidly and God will not permit forever His Holy Word to be trampled upon by Gentiles and He will not stand the ever increasing rejection of the Son of His love and the denial of His Deity and Lordship from

Cut off.

the sides of the wild olive tree. "Thou also shalt be cut off!" How soon this may come to pass! The true church, composed of all believers will be taken into glory and then there remains that which boasts and is highminded and upon this professing Christendom the judgment will fall.

But this is not all. We reach a climax now in this wonderful parable. "And they, too, if they abide not in unbelief, shall be graffed in; for God is able *again* to graff them in. For if thou hast been cut out of the olive tree, wild by nature, and contrary to nature, hast been graffed into the good olive tree, how much more shall they, which are the natural branches, be graffed into their own olive tree." Graffed in again.

From this we learn two facts. The first fact, God will graff these broken off branches in again; He will put them back upon their own olive tree. And this fact brings us back to the question, "Hath God cast away His people?" Surely He has not. The olive tree, the covenant promises to Israel is as green as the olive tree; all that happened is that the branches, on account of unbelief, were broken off, and the hand which broke them off, and which took the wild olive tree and gave the wild olive tree, the Gentiles a chance, that hand will take these branches and put them back. Here again it is "life from the dead," that which was cut off is put back; this means the restoration of Israel.

The second fact is a still more important one. It gives us the order in which these events will come to pass. First, the wild olive tree, graffed in, fails, then the wild olive tree branches are cut off, and in the third place broken off branches, Israel, will be graffed back upon their own good The order.

olive tree. To-day we witness the apostasy of Gentile Christendom. The next event will be the rapture of the true church and upon that follows the cutting off of that which is only an empty profession, judgment upon apostate Christendom, and this is followed by God receiving Israel back. This is the teaching of the parable, Israel shall be received back; that the broken off branches do not mean individuals is clear. How strange that men should teach, they mean individuals which were cut off, and that all Jews, unbelieving, of all generations which ever existed will be made alive and brought back to the land to enjoy there all blessings promised to the faithful and believing remnant.

Our next and last demonstration that God hath not cast away His people will lead us further in the order of events, when and how all Israel is to be saved.

CHAPTER VIII.

A MYSTERY MADE KNOWN.

WE have reached the final answer to the question: "Hath God cast away His people." As the seventh and last proof of Israel's glorious future, it is the completest of all. "For I do not wish you to be ignorant, brethren, of this mystery, that ye be not wise in your own conceits, that blindness in part has happened to Israel, until the fulness of the nations has come; and so all Israel shall be saved. According as it is written, The Deliverer shall come out of Sion; He shall turn away ungodliness from Jacob. And this is the covenant from me to them, when I shall take away their sins" (verses 25-27). These words are not addressed to Gentiles, and no longer does the apostle say, "I speak to you, Gentiles," but they are addressed to "Brethren," that is, true believers. It has the same meaning here as in Romans xii:1. He is now going to make known a secret, a mystery, which by revelation was made known to him and of which he does not want his brethren to be ignorant. It is known to every reader of the Word of God that the word "mystery" and the revelation of mysteries hid in former ages is found exclusively in the Pauline epistles. Our Lord in Matthew xiii, that great dispensational chapter, speaks of the mysteries of the kingdom of the heavens (verse 11). The seven parables contain mysteries concerning the present Christian age. In the espistles given by the Holy Spirit through the Apostle

The seventh.

To brethren.

Mystery.

Paul we find the full revelation of these secret things, hid in former ages, and now made known. What are these mysteries in the epistles of Paul? We can count seven. "And without controversy great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii:16). This is the mystery of the blessed Gospel itself in all its fulness. In Colossians i:26-27, we have a second mystery: " . . . . the riches of the glory of this mystery among the Gentiles, which is, Christ in you the hope of glory." Here the blessed union of Christ and the believer is made known. In Ephesians iii and v we have a third and fourth secret. These are concerning the church, which is both His body and His bride.

Seven mysteries.

Then in 1 Corinthians xv: 51 is a fifth mystery: "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed." It is the blessed secret about the coming of the Lord for the gathering of His saints, more fully made known in 1 Thess. iv:16, 17. In 2 Thess. ii is the mystery concerning the iniquity and the final Antichrist, and here in Romans xi it is the mystery of Israel.

These secret things made known through Paul in these epistles are of the greatest importance. Ignorance in these is disastrous, and the true Christian position, calling and privileges, as well as what the church is and the destiny of the church, cannot be grasped without a deeper knowledge of these mysteries made known.

Not alone does Paul want the brethren to know the mystery here, that they may not be ignorant, but he adds "that

ye may not be wise in your own conceits." This would be a very suitable word to put over Christendom, "they are wise in their own conceits." It characterizes the present day confusion and falling away about us. And why is the professing church wise in her own conceit? The answer is evident, because the professing church ignores the mysteries made known. What a change we would see in Christendom if the mystery of church, what the church is, the one body, etc., were known. If the mystery were believed about the union of the believer with Christ, the believer's completeness in Him, how different all would be. Alas! God's secrets are ignored and religious man rather follows traditions and great men, and this is why Christendom is wise in their own conceits. And what keeps us humble? What keeps us from following our own thoughts and imaginations and being wise in our own conceits? Certainly only our complete submission under that which God has revealed.

Wise in their own conceits.

What then is the mystery here, which is made known about Israel? It is twofold. First, Israel's blindness is only in part and, Israel's blindness has a limit, it will last up to a certain time. So God hath not cast away His people; a time is coming when the partial blindness of Israel will cease.

Twofold.

That blindness in part has happened to Israel, we saw already in the parable of the olive tree, where we learned that some of the branches were broken off. But when that blindness is to be removed, we have not seen before in our chapter. Here is something altogether new. In the Old Testament Scriptures we read much about Israel's judicial

Partial blindness.

blindness, the judgments to fall upon them as a nation, and also their future exaltation and blessing. But nowhere do we find definite information *when* the great event of Israel's reception will take place.

When our Lord, before His ascension, was asked by His disciples, "Lord, wilt thou at this time restore again the kingdom of Israel?" He answered, "It is not for you to know the times or the seasons which the Father hath put in His own power" (Acts i:6, 7). Here in Romans xi:25 we have the secret made known and the time is given, when Israel's blindness will cease. "*Until* the fulness of the Gentiles be come in." The fulness of the nations is to come in first. This is the great work which has first to be accomplished, the next great event, and as soon as this fulness of the Gentiles has been brought in, Israel's hour of salvation and blessing has come.

Until.

Fulness.

The important question is next, What does this term "fulness of the Gentiles" mean? It certainly does not mean what that poor and unscholarly paraphrase of the New Testament, known and circulated by the name of "the twentieth century New Testament" has made it. That inferior translation says: "that callousness has to some extent come upon Israel, and will continue until *all the rest of the world* has been gathered in." These translators who call themselves, "twenty eminent scholars" (they have chosen to hide their identity) tell us that the Greek word (pleroma) means "all the rest of the world." What an awful liberty these self-styled eminent scholars have taken with the Word of God! Pleroma does not mean all the rest of the world," but its true

meaning is "the full number," or translated with one word "fulness." The full number of the Gentiles, or fulness of the Gentiles has to be brought in.

This term is also to be distinguished from "the times of the Gentiles," which are to be fulfilled. Thus we read Luke xxi:24, "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled." Here, too, is an "until," that little word of hope and cheer for poor Israel. But the two terms, "times of the Gentiles (or nations)" and "fulness of the Gentiles" are not identical.

Luke xxi : 24.

It is well that we see the difference at this time. The times of the Gentiles will end suddenly. The times of the Gentiles began with Nebuchadnezzar, whose dream, divinely interpreted by Daniel (Dan. ii.) is a prophecy about the Gentiles, and in that dream we read how the times of the Gentiles will be fulfilled, what the end will be. The stone, smites the great image at its feet, the ten toes, that *future* ten kingdom division of the Roman empire, this stone which pulverizes the image, is the second coming of the Lord Jesus Christ, visibly and gloriously. Then Jerusalem will be delivered and will no more be trodden down by the Gentiles, but become the city of a great king.

Times of the Gentiles.

Now, the fulness of the Gentiles is something altogether different. This is an event, which occurs *before* the times of the Gentiles are fulfilled. After the fulness of the Gentiles has been brought in the times of the Gentiles will still go on till the sudden end, the great catastrophe, as seen from Daniel's prophecy.

The fulness of the Gentiles means a certain number, a

What this fulness is.

number known to God alone, called out from the nations to constitute the church; in other words, the fulness of the Gentiles is the completion of the true church. As soon as the church is complete as to numbers, this fulness will be brought in, that is, into Himself in His own presence. A day is coming—and how soon it may be!—when the church is complete; the last member has been added to the body and then that fulness is brought in. In Ephesians i:23, the church is called His body, the fulness (pleroma) of Him. An apostate "church" will be left behind amidst the so called "Christian nations" and the Gentile age will end in its foretold tribulation and wrath.

As soon then as the fulness of the Gentiles is brought in, the church, the body of the Lord Jesus Christ, complete, a change takes place with Israel. God begins to deal again with them in mercy and on a national basis. Thus we see in the book of Revelation after the removal of the church,

The remnant.

that a remnant of Israel, 12,000 of each tribe is called and sealed (Revel. vii.) This is a believing remnant and the blindness is no longer upon them. And then, after the rapid fulfillment of the great prophecies concerning the time of the end, Israel prominently in the foreground, the blessed and glorious moment comes at last, when all Israel is saved. And so all Israel shall be saved. The "so," the manner how they are being saved is given in the verse which follows: "According as it is written, The Deliverer shall come out of Sion; He shall turn away ungodliness from Jacob."

But what have we to understand by "*all* Israel shall be

saved?" Some, like Calvin, believe that "all Israel" means the whole number of saved from the very beginning and including Jews as well as Gentiles. This is wrong for it is not the question of Gentile salvation, but of Israel's salvation. Others teach that "all Israel" means literally all the Israelites who ever lived, the righteous as well as the unrighteous, the believing ones and the unbelievers, in one word that all Jews who ever lived, with perhaps *a few* exceptions, will be raised up at the time to which the above Scripture refers, and all will then be saved. This is a theory which might be called "Jewish Universalism," for it is nothing less and of necessity must lead to a belief in the final salvation of all Gentiles. Indeed, the advocates of this theory of universal Jewish resurrection and universal Jewish salvation, hold the restitution of the Gentiles as well, that all unsaved, with the exception of a *few* wicked persons of a special class, will be raised from the dead at the beginning of the millennium and brought back to their former condition. A certain Henry Dunn is the modern advocate of this evil doctrine; it has become widespread through the "Millennial Dawn heresy" and alas! thousands of Christian people have accepted it. How strangely such theories are read into the Word of God we learned but recently from a volume treating the Jewish question. Matthew xxiii:37-39 is used as an argument to show that "all Israel" includes the very people who rejected the Lord Jesus Christ in Jerusalem and all will be raised from the dead to see Him coming again and then be saved. The passage reads: "O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! how often would

What is "all Israel?"

Evil doctrines.

Matth. xxi:37–39.

I have gathered thy children together, as a hen gathers her chickens under her wings, and ye would not. Behold, your house is left unto you desolate, For I say unto you, ye shall in no wise see me henceforth, until ye shall say, Blessed is He that cometh in the name of the Lord." The argument first states that when the Lord says, "your house is left unto you desolate," He meant, of course, the people who stood there, the generation which saw Him and rejected Him, the Lord of Glory. It is then claimed in the most rigid literalism we have ever seen in print, that when the Lord said, "Ye shall in no wise see me henceforth, until ye shall say, etc.," that He meant that all those who stood there and saw Him for the last time in the temple, that all these individuals shall see Him coming again and welcome Him with "Blessed is He that cometh in the name of the Lord." According to this belief all these wicked Pharisees and chief priests who rejected the Lord wilfully, who accused Him of driving out demons by Beelzebub, as well as the mass of people who cried, "Crucify Him, Crucify Him!" will be raised from the dead and then see the Lord coming and believe on Him and be saved. That such is not the teaching of the Word of God, nor the teaching of the Scripture quoted from Matthew, can easily be proven. The passage appears only in the Gospel of Matthew, and this is the Gospel of the kingdom, the dispensational Gospel. All has a Jewish national aspect. The words before us are addressed to "Jerusalem" and to the nation, and Jerusalem and the nation will abide to the time when He comes again. At the time of His coming there will be a believing remnant wel-

coming Him with the words He mentions, and these are a quotation from Psalm cxviii. The nation had rejected Him, but He looks to the time of His coming again, when others of the nation living in that day, shall wait for the heavens to open, and the cloud of glory to bring Him back. Indeed, these unbelieving Jews, these Elders and Pharisees, if they repented not in the offer made to them after the Cross (and perhaps many did) have gone to their place and await the resurrection of the wicked and *not* the resurrection of the just. But there is a verse which completely settles such argumentation as the one we have mentioned. In Matthew xxi:43, "Therefore, say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The question is what nation does the Lord mean here? The nation in His day had rejected Him and the kingdom is to be taken away from the nation—another nation is to receive the kingdom. If the argument is right that "all Israel" is to be saved, that all Jews, the very Pharisees, who heard the Lord speaking, who hated Him with a Satanic hatred, are to be raised from the dead and then receive the kingdom, why did the Lord not say so in plain words and give them such a promise? Here He states most positively that the kingdom *shall* be taken from you, and it must mean that generation living, and He does not say a word that they ever will get it back. *Another* nation is to receive it. That other nation is not the church, for the church does *not* inherit Israel's earthly kingdom. The kingdom *is* Israel's, the other nation is the Israel of the

Matth. xxi : 43.

future, that remnant of His people living in the day of His glorious manifestation.

We care not to follow other arguments which are advanced to defend so unscriptural a doctrine. These arguments are flimsy indeed. "All Israel shall be saved" means the Israel living in that day, when the Lord is manifested in power and in glory. In the great tribulation, the time of Jacob's trouble, the whole nation will be sifted as never before.

All Israel living when He comes.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein" (Zech. xiii:8, 9).

Zech. xiii: 8, 9.

"And I will purge out from among you the rebels, and them that transgress against me, I will bring them forth out of the country, where they sojourn and they *shall not* enter into the land of Israel and ye shall know that I am the Lord" (Ezekiel xx:38). What will these restitutionists do with a passage like this?

Ezekiel xx: 38.

In Matthew xxiv, in the prophecy of our Lord concerning the great tribulation, we read it likewise. As it was in the days of Noah, so shall it be again. Judgment came and overtook the ungodly but Noah and his house was saved. So will it be, "One shall be taken (in judgment) and the other left" in the earth (Matt. xxiv. 37-41). Judgment and fire will sift the nation during that time of trouble. (Isaiah iv:4.) A remnant of the nation will pass through it all, while the ungodly who worshipped the false Messiah shall be swept away. It is this remnant which constitutes "all

Judgment.

Israel," and which shall be saved. However, we must distinguish this part of the nation saved in that day from the godly, believing remnant, which throughout the great tribulation, preaches the Gospel of the kingdom to the nations, the remnant, which is sealed, which suffers and overcomes. This remnant is clearly revealed throughout the prophetic Word. In Revelation xii we have the woman, who flees into the wilderness and is nourished there for a time, times and half a time (3½ years), during the great tribulation; this is the part of the nation Israel, which is preserved. But at the close of the chapter we read, "And the dragon was wroth with the woman, and went to make war with *the remnant* of her seed, which keeps the commandments of God and have the testimony of Jesus Christ" (Revel. xii:17). The remnant here is the believing, witnessing remnant. Rev. xii

And now the manner of their salvation. "According as it is written, The Deliverer shall come out of Sion; He shall turn away ungodliness from Jacob." This is the return of the Lord as Deliverer of His earthly people. He comes again to Zion and then out of Zion He shines forth in His mighty power as Deliverer. This a most precious portion we have reached. The fact given here, that the second coming of Christ in His majesty, for the salvation, deliverance and restoration of His people, Israel, living in that day, is revealed throughout the Old Testament. It would be impossible to touch upon all the passages which teach it, and types which foreshadow this great event. How saved.

Of the latter we mention the story of Joseph. There we see the man in power and glory, the man before whom the

knee had to be bowed, the Revealer of Secrets. And when
Joseph. his brethren came the second time, he made himself known to them. There he stood attired in his royal robe* with royal authority. Before him eleven trembling men, hungry, in rags and terror stricken. And now he begins in the tenderness of his heart to weep and says: "Come near to me. . . . I am Joseph your brother, whom ye sold into Egypt. . . . then he kissed all his brethren and wept upon them." Blessed type of what it will be when He comes the second time and will "forgive them their sins and remember them no more."

Or we think of Moses. When he came the first time to his brethren to deliver them they rejected him and the second time, forty years after, when the tribulation had risen to its greatest height, they received him and he led them forth. And in the New Testament we have a type in unbelieving Thomas. When the Lord had appeared the first time after His resurrection to the shut in disciples, and
Thomas. Thomas was not there, he declared, "Except I shall see in

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*Grand is the scene in which Joseph makes himself known to his brethren. In the immense pillared hall, the walls of which are covered with mysterious hieroglyphics, there sits on a golden throne the second Pharaoh, his tall, beardless, statue-like figure, clothed in white byssus, his bare arms ornamented with golden bracelets, on his forehead the sacred golden serpent, and, through an interpreter, is speaking cold, threatening words to frightened weather-beaten shepherd strangers. These are conscience stricken, and growing pale, whisper one to another, "We are verily guilty concerning our brother." Then the prince arises, descends from his throne, stretches his arms out towards them, and exclaims in well known Hebrew accents, "I am Joseph your brother."—*F. Bettex.*

His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John xx:25). Seven days pass by. Poor Thomas, how unhappy, in doubt and uncertainty he must have been! And after eight days again His disciples were within, and Thomas was with them. Then came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you." And what will He do, He who searches the hearts? Will He now condemn Thomas for his unbelief? Will He upbraid him for being so slow of heart? Not a word of it. "Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." And Thomas answered Him: "My Lord and my God." Surely, thus it will be again when they who knew Him not will behold Him, the pierced One. There are thousands of orthodox Jews living to-day who firmly believe in the coming of Messiah, thousands in whom a changed attitude towards the person of the Lord Jesus Christ is noticeable. Was He perhaps the Messiah or was He not the promised One? The question will be answered for them in that day. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth (land) mourn; and they shall see the Son of Man coming n the clouds of heaven with power and great glory" (Matt. xxiv: 29, 30). "Behold He cometh with clouds,

Matth. xxiv: 29, 30.

and every eye shall see Him, and they also which pierced Him, and all the tribes of the land shall wail because of Him. Even so. Amen" (Revel. i:7). "And they shall look upon me, whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for his firstborn" (Zech. xii:10, 11). What a day that will be! Tribulation has reached its height. There seems to be no escape. All at once there comes an ominous lull. The sun is gradually darkening and the moon dulls, while stars fall and the heavens and the earth are shaken. But what means that shining cloud up yonder? In the midst of the awe inspiring, fearful phenomena of nature, a cloud full of fire and glory! The remnant has been praying for divine interference, for a manifestation from above. "Oh, that Thou wouldest rend the heavens, that Thou wouldest come down" (Is. lxxiv:1). They know at once from their own Scripture that that cloud is the Shekinah, the garment of Jehovah. Their whole past history comes up before them. Did not Jehovah dwell of old with our fathers and lead them? Did He not scatter our enemies? Surely this is Jehovah who shines forth! And so we hear them crying out in that dark, dark night. "Lo this is our God, we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah xxv:9). But the cloud comes near, flashes of glory light up the heavens (Hab. iii:3); the mighty light, like that light which fell upon Saul of Tarsus, the Pharisee of the Pharisees, stronger than the midday sun, illumines everything. And again they glance upward

What a day!

A prayer and a cloud.

On the cloud.

and behold sitting upon the cloud is one like the Son of Man (Daniel vii:13). Again they look upon that wonderful, wonderful scene and they see that Son of Man is *pierced.* And as it flashed upon the brethren of Joseph that the man in the royal robe is their brother, whom they had sold, thus it will flash upon Israel, it is Jehovah-Jesus, whom they had rejected, their Messiah-King, who comes in power and great glory. Then they will say: "We hid as it were our faces from Him; He was despised and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. liii:3-5). "And His feet shall stand in that day upon the mount of Olives" (Zech. xiv:4). He has come again in like manner as He went away. And then He will turn away ungodliness from Jacob and take away their sins. The iniquity of the land and the people is removed in *one* day. (Zech iii:9): "Who hath heard such a thing? who hath seen such things? Shall the land be made to bring forth in *one* day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. . . . Rejoice with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her" (Isaiah lxvi:8, 10). "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel ii:28).

Israel's confession.

The result.

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"Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God" (Ezek. xxxix:29). But we must refrain from quoting more from the promises and the glory which are Israel's. There is not one word of all the gracious, blessed things, which the Lord has promised to Israel by the mouths of His holy prophets which will remain unfulfilled in *that day*.

The passage here, "the Redeemer shall come out of Zion," is a quotation from two Old Testament Scriptures. Isaiah lix:20: "And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord." The second, Psalm xiv:7: "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad."

May that day be hastened. May we pray earnestly, "Even so, come Lord Jesus;" may He come soon to take us unto Himself and then it will be only a little while and these glorious scenes will be enacted upon this earth, Jerusalem will be delivered and become a praise in the earth, and the scattered nation will be gathered by the great Shepherd of Israel, the Lord Jesus Christ.

Righteousness and peace.

Righteousness and peace will kiss each other then and the knowledge of the glory of the Lord will cover the earth as the waters the deep. There will be singing in the heavens and singing on the earth, "Peace on earth and glory to God in the highest." The center of rejoicing will be Jerusalem and a redeemed people, "Sing and rejoice, O daughter of

Zion; for lo, I come to dwell in the midst of Thee, saith the Lord. And many nations shall be joined to the Lord in that day and shall be for my people and I will dwell in the midst of Thee, and thou shalt know, that the Lord of hosts hath sent me unto thee" (Zech. ii:10, 11).

Thus the great question: "Hath God cast away His people?" is fully answered. After our meditation on these wonderful answers we have learned why the Holy Spirit makes the answer so emphatic. Far be the thought! God's own Word, faithfulness and righteousness, are at stake. If He *had* cast away His people, if there were no future for them, no fulfillment of Old Testament prophecies, then might we well close our Bibles and despair.

All praise and glory to God for He hath *not* cast away His people.

CONCLUSION.

AND now the conclusion. The doctrinal part of Romans has a grand and glorious summing up in Romans viii, beginning with the thirty-first verse: "What shall we then say to these things? If God be for us, who can be against us?" The dispensational section, Romans ix, x, and xi has also a sublime conclusion.

"As regards the Gospel, they are enemies on your account; but as regards election, beloved on account of the fathers. For the gifts and calling of God are without repentance. For as indeed ye also have not believed in God, but now have been objects of mercy through the unbelief of these; so these also have now not believed in your mercy in order that they also may be objects of mercy. For God hath shut up together all in unbelief, in order that He might show mercy to all. O depths of riches, both of wisdom and knowledge of God! How unsearchable His judgments, and untraceable His ways! For who has known the mind of the Lord, or who has been His counsellor? Or who has first given to Him, and it shall be rendered to him? For of Him, and for Him are all things. To Him be glory forever. Amen."

It is not our intention to follow these words in detail. Blessed it is to read once more the grand assurance, that God's gifts and calling are without repentance; He will not go back on His Word. And Jews and Gentiles are all under mercy, which does not mean, that every Jew and Gentile

will receive mercy, as taught by that unscriptural "restitution of all things." The Gentiles who *believed,* obtained mercy, and when at last the Lord comes again Israel will receive blessing, salvation, and enter on her inheritance through the sovereign mercy of God alone. And thus Jew and Gentile is a debtor to that wonderful mercy.

It is this fact which brings forth the sublime doxology. What depths of riches both of wisdom and knowledge of God in God's merciful dealings with the Gentiles and with the Jews! How unsearchable His judgments! How untraceable His ways! May we even now join with our hearts in the praise of our God and our Father and delight ourselves more and more with His merciful ways. And as such who are saved by grace may we not forget that *they* are enemies as regards the Gospel on our account and as regards election, beloved for the Father's sake. May we remember Israel, His poor wandering, scattered sheep. May we not forget the debt we owe to that people, the people "whose *is* the adoption, and the glory, and the covenants, and the lawgiving, and the service and the promises; whose are the fathers; and of whom according to flesh is the Christ, who is over all, God blessed forever" (Rom. ix:45).

ISRAEL IN THE PSALMS.

Israel in the Psalms.

THE book of Psalms, that precious collection of inspired songs, is a prophetic book. The instruments through whom the Spirit of God gave these hymns of praise and prayer are Moses, David, Asaph, Heman, Ethan, perhaps Solomon, and others. But these Psalms were not always arranged in the order in which we have them now. They may be compared with a collection of beautiful and precious pearls lying together unstrung. This was their condition, till, we doubt not, another inspired Man of God came and arranged them in divine and perfect order, putting psalm to psalm. We do not know who this person was, but under the direction of the Holy Spirit he picked up these beautiful gems of God-breathed songs, these wonderful prayers and hymns of praise, and as the jeweller does, who is to produce a gorgeous necklace of pearls and precious stones, this instrument of the Holy Spirit arranged them in such an order that the book of Psalms is in its order and progressive teaching from the first to the last Psalm, one of the most marvelous parts of the divine and infallible Book of books.

It is not astonishing that this book of Psalms is so much loved by all saints, for every emotion and experience, which the soul is capable of, is mentioned and brought out in the Psalms. Millions of believers of the past centuries and up to the present time have received comfort, joy, encouragement, light and hope from the Psalms and found in them

Loved by all.

riches for their souls. The praise of God, the exaltation of His name, His work in creation, His goodness and mercy, His law and His word, sounded forth in the Psalms is perfect, and the believer, who accustoms himself in the power of the Spirit to follow the praises of these songs and who enters into them with his heart, will find great delight and blessing.

How Christ used the Psalms.

It should also not be forgotten that the Lord Jesus Christ used this book of Psalms perhaps more than any other book of the Old Testament. He quoted from it in His public ministry and used the Psalms in meeting the Pharisees with their accusations. On the cross He remembered that unfulfilled prophecy of Psalm lxix:21, and that the Scriptures might be fulfilled He said, "I thirst" (John xix:28). When the dark hour, the hour of deepest sorrow came, He cried, "My God, my God, why hast Thou forsaken me," which is found in the twenty-second Psalm. He used the Psalms after His resurrection, "Go to my brethren" (John xx:17), and this in fulfillment of Psalm xx:22, "I will declare Thy name unto my brethren."

He also said unto them, after His resurrection: "These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the *Psalms* concerning me" (Luke xxiv:44). When He entered heaven and as glorified Man came into the presence of the Father, the Father welcomed Him, using His own Word to greet His beloved Son, in whom He delights "as Highpriest after the order of Melchizedek" (Heb. v:10), right translation,

"saluted or welcomed by God," and this is a quotation from the cx Psalm. From glory, in addressing the seven churches, the Lord still uses the Psalms. (Rev. ii:26, 27, compare with Psalm ii.) And He still waits on His Father's throne for the fulfillment of many prophecies, which are predicted and celebrated in praise in many of the Psalms.

This fact, that our adorable Lord used the Psalms so much, and most likely in the nights spent alone on the mountain tops, He poured out His heart in the language of the Psalms—this fact should make the Psalms exceedingly precious to our hearts. But why did He give the Psalms such a prominent place? Because in them His person, His humiliation and suffering, His exaltation and glory, are fully predicted and described. We should read and study the Psalms not so much to find comfort for ourselves there, but we should read this book to learn more of Himself, the One, who was made a little lower than the angels and who is and will be crowned with glory and honor. We can trace His earthly path of obedience and suffering in the Psalms. Never do we go amiss in the exposition of these songs when we apply the expressions as well as trust and obedience to the Lord Jesus Christ. But His glories, especially the coming glories, can we trace there likewise. His kingly glory, His world-wide kingdom and rule of righteousness are revealed. The book of Psalms is, therefore, a prophetic book.

Should make them precious.

His humiliation and glory.

It does not alone give us prophecies about Christ, which were, as far as His first coming is concerned, literally fulfilled, and prophecies about His glory, which await ful-

filment, but here we find also many prophecies which relate to Israel. Indeed, the Psalms enter into the entire history of God's earthly people, their past as well as their future. Especially is it the godly remnant which has been repeatedly mentioned in the previous chapters, which is revealed throughout the Psalms in a most striking manner. The coming end of the age, the events transpiring then in the land and in Jerusalem, the suffering which the remnant undergoes from the side of the unbelieving nations, the prayers, the so-called imprecatory prayers,* to consume the enemies, as well as prayers for deliverance, the answer to these prayers, the manifestation of the Lord out of the opened heavens, the overthrow of the enemies, the restoration of Israel, the establishment of the kingdom, all and much else is given in the Psalms. Here is a rich mine to be explored; it is delightful to discover these precious things which are to come. How much more there is to find for us, if we only were not so slow of heart!

It is a well known fact, that the Psalms are divided into five books. These five books correspond to the five books of Moses or the Pentateuch. So clear is the correspondency that the old rabbis called the Psalms, the Pentateuch of David.

Genesis portion. The *Genesis* portion of the Psalms extends from Psalm

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*These imprecatory prayers have often been denounced as inhuman, etc. A Christian believer surely could not pray these. This is not the time to ask the fire of God's vengeance to consume the enemies. But that time is coming. When the measure of the wickedness of the enemies is full, God will answer.

i-xli. Many of the Messianic Psalms are found in this section. Its character is like Genesis. It begins with "Blessed is the man" (Psalm i), which is the Lord Jesus Christ, and it ends with "Blessed is he that considereth the poor," and this is the same Lord. The whole section ends with "Blessed be the Lord God of Israel from everlasting and to everlasting" (Psalm xli:13).

The *Exodus* part begins with Psalm xlii and ends with Psalm lxxii. Like in the book of Exodus do we find here the suffering of Israel's remnant and how they are delivered. This section is rich in dispensational foreshadowings of Israel's future. It begins with the cry for the tabernacle and ends with the vision of the kingdom established. "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psl. lxxii:8). This section ends with a fuller praise than the first. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory; Amen and Amen" (Psl. lxxii:18, 19). Exodus.

The *third* book begins with Psalm lxxiii and closes lxxxix. The very beginning of this part makes it a Leviticus. The opening Psalms are the gift of the Spirit through Asaph and they celebrate the holiness of God. "Truly God is good to Israel, to such that are of a clean heart" (Psl. lxxiii:1). This refers us to the remnant of Israel in the last days. The last Psalm in this section rehearses God's wonderful doings Leviticus.

in behalf of His people and puts before us the sure mercies of David, that is the full ratification of the Davidic covenant, and how One from David is exalted. "And I will make Him my firstborn, higher than the kings of the earth" (Psl. lxxxix:27). The ending is "Blessed be the Lord forevermore. Amen and Amen."

Numbers.

The *fourth* part or book extends from Psalm xc to Psalm cvi. This is in character like the book of Numbers. Here we see Israel in the wilderness; all her ways are traced, but Israel is seen in this section led out of that wilderness and come into her inheritance. The opening Psalm, the xc, is significant. It is the only Psalm we have, given by Moses, the leader of the people. It speaks of death and is rightly called the Psalm of the old creation; the xci is the Psalm of the new creation. While in the ninetieth we see the first man, in the ninety-first we behold the second man. This is the shortest section. In the ciii Israel redeemed from all her backslidings sings her new song. "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." Then comes the civ, the praise of nature. The cv and cvi are the praise of His restored people and the doxology in the last verse of the cvi contains the nation's praise: "Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say, Amen. Praise ye the Lord."

Deuteronomy.

Still more interesting is the fifth or Deuteronomy part,

the last book in the Psalms. Like Deuteronomy, it puts before us the end of the ways of God with His people. This section begins with the cvii. and leads to the close of the book.

The opening is highly instructive. "O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy, and gathered them out of the lands, from the East and from the West, from the North and from the South." Deuteronomy shows us, in its closing chapters, how Israel is to be scattered into the corners of the earth. All this has been and is being fulfilled. But there is also the promise that they should be gathered again ". . . Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee" (Deut. xxx:3). Here in the cvii Psalm we find the fulfillment of this prophecy. This section, and with it the whole book, ends in a continued "Hallelujah." Praise ye the Lord. All is praising Jehovah. Israel redeemed, praises Him, the nations, all creation, everything that has breath praises Him. Here we have the great end of all things, the praise and worship of God.

The leading theme.

All this proves that Israel is the leading theme of the Psalms. Oh, that we, indwelt by the Holy Spirit, would take more time to search out His marvelous ways with His earthly people and learn from them the goodness, faithfulness, mercy and holiness of Him who is our Saviour and Lord!

It would be quite impossible to give all references in the Psalms, which relate to Israel. We only give a few, which will help in the study of this book.

A few helps

Israel's prayers for deliverance are found in passages like the following: iii:1-7; vii:1, 2; xxxv:1-28; xliv:22-26; lix:1-5; lxx:1, etc.

Israel's confession: li; lxi:1-5, etc.

Prayers against her enemies: v:10; lviii:6-9, etc.

The time of Jacob's trouble: xiii; xiv; xx:1,2; xlii:1-4; lv:9-12; lxxiv:19-23; lxxix; lxxxiii, etc.

Antichrist, the false Messiah: x:2; xliii:1; lii; liii:20, 21.

Assurance in faith: iii:8; iv; xxvii:5; xlvi:1-5; lvii; lxi; lxxx, etc.

Deliverance, victory and the establishment of the kingdom: ix:5; xlv; lxviii; lxxii, and many others.

Supremacy of Israel: xviii:41-45; xxvii:6; xlviii; lxxxiv; lxxxvii, etc.

Praises out of Zion: ix:11; xxx:1-12; xlvii:1-9; lxvi; lxxvi; lxxxi; xcv; c, etc.

The Glory of Zion and Jerusalem: xlvi:4-5; xlviii:2, 4, 12; lxviii:21-23; lxxxvii:1-2; cxxxii:14-18.

The glorious rule: lxxii:2-7; xcvii:1-5; xcix:1-4; cx:6-7; cxlv:13, 16, 21.

To illustrate the perfect and divine order in which all these events concerning the remnant of Israel is revealed, the suffering of the people, their wonderful deliverance and the events, which are connected with it, we shall give a more detailed exposition of some of the Psalms mentioned above. To appreciate fully their prophetic meaning, a number of

these Psalms must be studied at one time. They are, as we said before, divinely arranged, one follows the other so as to bring out a prophetic picture.

One of the most striking series of such Psalms leading us from suffering to glory, from tribulation to deliverance, are the seven Psalms, with which the second book begins.

FROM SUFFERING TO GLORY.

Psalms xlii-xlviii.

In the *forty-second* Psalm we have a picture of the remnant of Israel thirsting after God, the living God. There are tears mentioned day and night, and the enemy which reproaches, "Where is thy God?" This reproach, which in the prophets comes always from the side of Gentiles, is uttered by them against the pious portion of Israel in the last days. Thus in Joel ii:17, that prophecy, which refers to the time of Jacob's trouble, we find this reproach, "Spare thy people, O Lord, and give not their heritage to reproach, that the nations should rule over them; wherefore should they say among the people, Where is their God?" It is found in Psalm lxxix:10 and in Micah vii:10. In that passage the victory of Israel over the boasting enemy is predicted. The pious, God fearing remnant is seen afar off from the presence of the Lord; they remember Him from the land of Jordan and of the Hermonites, from the hill of Mizar. (Verse 6.) They are in deep trouble and fearful upheavals.

Joel ii:17.

In deep trouble.

"Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me" (verse 7). Very significantly the same words are found in the book of Jonah. When Jonah, repentant in the belly of the fish, desires to be in the Lord's presence in His holy temple, he said: "For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about; all thy billows and thy waves passed over me" (Jonah ii:17). And yet this whole Psalm, in spite of the complaint, the trouble and the reproach breathes confidence and hope in God. "Hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God."

Their Hope.

The *forty-third* Psalm is the continuation of the remnant's suffering and pleading in prayer, as well as an expression of their faith in God and the coming deliverance. "Plead my cause against an ungodly nation" (verse 1) they pray. The ungodly nation is the unbelieving part of Israel, which will be swept away by the wrath of God. "O deliver me from the deceitful and wicked man." This man of wickedness and deceit is none other than the Man of Sin, the Son of Perdition, the final Anti-Christ, who is received as Messiah by the ungodly nation, but not by the remnant of Israel.

The wicked man.

Beautiful and instructive is their prayer in verse 3. "Send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles." What is the meaning of sending out light and truth? The Lord Jesus Christ is the Light and the Truth and they are waiting on God to send Him forth and that He would lead them to the holy hill. A similar prayer is found in Psalm lxxx:

For Light and Truth.

"Let Thy hand be upon the man of Thy right hand, upon the Son of man, whom Thou madest strong for Thyself."

The Psalm which follows, the *forty-fourth,* they remember first of all before God, how in former times He had redeemed His people and gave them victory not by their own power, but He the mighty God had stretched forth His arm and redeemed them by power. "For they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thy right arm, and the light of Thy countenance, because Thou hadst a favor unto them. Thou art my King, O God; *command* deliverances for Jacob. Through Thee will we push down our enemies; through Thy name will we tread them under, that rise up against us." Thus will the remnant express their faith and hope in God. Then comes in this Psalm a sorrowful complaint of their sad condition in the time of Jacob's trouble (verses 9-16). "But Thou hast cast us off, and put us to shame; and goest not forth with our armies * * * Thou givest us like sheep for meat and hast scattered us among the nations * * * Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us." The Psalm ends with a loud call to heaven for intervention. The trouble is at its height; the time of their extremity has come. "Awake, why sleepest Thou, O Lord? Arise, cast us not off forever. * * * Arise for our help, and redeem us for Thy mercy's sake."

Pleading.

When they cry in this awful dark hour, the last days of the great tribulation, God answers them from above.

The answer.

This divine answer, the visible, personal and glorious manifestation of the Lord out of heaven, is seen in the Psalm which follows the xlv. The King appears in His Majesty and Glory. Who this King is in the forty-fifth Psalm, no higher critic need to tell the reader of the Word of God. The first chapter in Hebrews gives us the answer; the King is the Lord Jesus Christ. He comes with a sword; He comes to overthrow His enemies; He comes to receive His throne and the Kingdom. And His people is seen delivered, brought into His presence to have earthly rule and dominion with Him. It is a wonderful prophecy of the Second Coming of the Lord as King, to deliver His earthly people, at the end of the age. The church, heavenly saints, are not mentioned in these Old Testament visions of Jehovah's manifestation, because *our* blessed Hope is altogether a New Testament revelation. May His heavenly people be kept from putting themselves down to the earthly level of the Jewish Hope.

He has delivered.

And now the fifth Psalm in this series, the *forty-sixth.* We discover at once that the remnant does no longer pray for deliverance, for they are delivered; neither do they long any more for the Lord's presence, for He is with His people now. It is joyful confidence in God and assurance of the blessing which is theirs. From the sixth verse to the end there are the great results of His Coming made known.

Raging nations.

"The nations raged (Psalm ii:1-3), the kingdoms were moved; He uttered His voice, the earth melted." So it is yet to be. All is getting ready for the greatest confusion,

rebellion and bloodshed the world has ever seen. Nation will soon lift up sword against nation, but then all at once *He* will utter His voice.

And the remnant of Israel breaks in joyfully: "The Lord of hosts is with us; the God of Jacob is our refuge," Israel still speaks in the two verses which follow: "Come, behold the works of the Lord, what desolations He has made in the earth." Look now you boasting Gentiles upon yon Christless and Godless civilization, you great institutions of learning, Christian in name—anti-Christian in spirit, and behold the desolations. But where are your men of war? Where are your quick-firing machine guns? Where are your torpedo boats and submarine boats?

"He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire." Peace.

Then the Lord speaks: "Be still, and know that I am God. I will be exalted among the nations. I will be exalted in the earth."

And Israel answers again: "The Lord of hosts is with us; the God of Jacob is our refuge."

The *forty-seventh* Psalm is Israel's praise and worship of the King, and the seventh, the *forty-eighth,* Zion, Jerusalem the city of the great King, which is now a praise in the earth. Enough has been given to point the way through these seven Psalms, which lead from Suffering to Glory.

A GREAT PROPHETIC PSALM.

Psalm lxviii.

1. *The Lord Coming to Scatter His Enemies and to Punish Them*—"Let God arise, let His enemies be scattered, let them also that hate Him flee before Him" (verse 1). Numbers x:35 tells us that when the ark of the covenant was lifted up Moses said these words. When the Lord of Glory appears the scattering of His enemies will take place. These enemies are the enemies of Israel. Kings of armies flee then (verse 12). "As smoke is driven away, so drive them away, as wax melteth before the fire, so let the wicked perish before the presence of God" (verse 2).

2. *The Manifestation of the Lord is Described.*—"He cometh forth and marcheth through the wilderness. The earth trembled, the heavens drop at the presence of God" (verses 7 and 8).

3. *His Manifestation in Mercy. Mercy Remembered in Judgment.*—"A Father to the fatherless, and a judge of the widows." The solitary set in families. Prosperity given back. The inheritance confirmed and a plentiful rain sent upon the land.

4. *Israel Restored and the Captivity Ended.*—"He bringeth out the prisoners into prosperity" (verse 6). "The Lord said I will bring again from Bashan, I will bring them again from the depths of the sea" (verse 22). This bringing back is not a so-called restitution of all things, which is nowhere taught in the Word, but it is the restoration of all things, as spoken by the mouth of His holy prophets (Acts iii:20). It is the bringing back of the scattered nation. The

house of Israel, hid yet away, will be brought back with the house of Judah.

5. *Israel Will Carry Out the Judgments of God.*—"That thou mayest dip thy foot in blood, that the tongue of thy dogs may have its portion from thine enemies" (verse 23). "Kings of armies flee, they flee; and she that tarrieth at home divideth the spoil" (verse 12).

6. *Israel Will Have a Wonderful Salvation.*—The 13th verse in the Psalm indicates that salvation. The wings of a dove covered with silver and her pinions with yellow gold speak of the Lord. Silver is redemption and gold stands for Glory. Israel will have Redemption and Glory. The people brought back, saved, restored, and having supremacy in the earth.

7. *Israel Will Be a Rejoicing Nation.*—"Let the righteous be glad, let them exult before God; yea, let them rejoice with gladness. Sing unto God, sing praises unto His name; cast up a highway for him that rideth through the desert. His name is Jah, and exult ye before Him" (verses 4-6). Israel will shout: "Blessed be the Lord, who daily loadeth us with benefits, even the God who is our salvation." God is unto us a God of deliverances. Unto Jehovah the Lord belong the issues of death (verses 19, 20). This rejoicing will be in the earth, but in the heavenlies there will be His heavenly people around the throne rejoicing in unspeakable glory.

8. *Mount Zion Will Be the Place of His Glorious Manifestation during the Millennium.*—"The mountain of God, is it Bashan? A high mountain, is it Bashan? Why look

ye askance ye high mountains at the mountain which God has desire for His abode?" Yes, Jehovah will dwell there for ever (verses 15 and 16). This mountain is His holy hill Zion. The Lord's chariots are there.

9. *The Welcome to the King in His Sanctuary is Described.*—"They have seen thy processions, oh God, even the processions of my God, my King, into the sanctuary. The singers went before, the minstrels followed after, in the midst the virgins playing upon timbrels. Bless ye God in the congregation, even the Lord, ye that are of the fountain of Israel."

10. *The Ascended One Sends His Gifts and Leads Captivity Captive.*—"Thou hast ascended on high, Thou hast led capitivity captive; thou hast received gifts on account of man; yea, even the rebellious, that the Lord God may dwell among them" (verse 18). This is quoted in Ephesians iv:8, 9, with the exception of the latter part, for in Ephesians the gifts concern the church and here it is Israel. This is the reason why "and for the rebellious" is left out in Ephesians. It was in part fulfilled when the descended One ascended. But He will descend again in His glory, and after the manifestation of His glory, wrath and mercy, wrath upon the enemies and mercy and salvation for Israel, He will ascend again, and the angels of the Lord will after that be seen ascending and descending upon the Son of Man. The throne of His glory is in the heavens, seen by the dwellers in the earth. Over all the glory will be spread like a canopy (see Isaiah iv:6).

11. *Jerusalem, and in it the Temple of the Lord, will be*

the Great Centre during the Millennium.—"Because of Thy temple in Jerusalem kings shall bring presents unto thee" (verse 29). The representatives of nations will have to go up to Jerusalem for the greatest of feasts, the feast of tabernacles (Zech. xiv).

12. *Universal Peace Will Be Established.*—"He hath scattered the nations that delight in war" (verse 30). These nations are now in existence. Military Christendom, as it has been correctly termed. Armed to the teeth, they are even now talking of a universal peace, of turning the spears into pruning hooks. Only the Prince of Peace can speak *peace* to the nations. He will break their ships and their devilish inventions for maiming and destruction of the body.

13. *The Conversion of the World Can Only Come After All This Has Taken Place. It is Mentioned at the End of the lxviii Psalm.*—The following words are misquoted again and again, and looked for to be fulfilled even now; or, as others say, they have been fulfilled. "Princes shall come out of Egypt, Ethiopia shall haste to stretch out her hands unto God." Only after Israel has been restored, and the gifts of the ascended One will have been given to the nation can the world be converted to God. All other teachings are unscriptural.

14. *Millennial Praises. The Psalm Closes with the Millennial Hallelujah. The Kingdoms of the Earth, the Kingdoms of Our Lord Jesus Christ.*—"Sing unto God ye kingdoms of the earth; oh, sing praises unto the Lord." These are a few of the dispensational truths the Holy Spirit has revealed in this wonderful Psalm.

SCENES OF DESOLATION AND APPEALS FOR THE SON OF MAN.

Psalms lxxix and lxxx.

THESE two Psalms, the seventy-ninth and eightieth, belong together, and in them the Holy Spirit gives a picture of the condition of things in the great tribulation, the time of Jacob's trouble, and how the people will cry to the Shepherd of Israel in the hour of their extremity for deliverance and salvation.

The seventy-ninth Psalm shows the events in the tribulation, the desolation spoken of by Daniel, of which the Lord reminds His disciples in His Olivet discourse (Matthew xxiv).

I. *The Nations in the Inheritance, the Temple Defiled, Jerusalem Wasted* (verse 1).—All this has been true before, and in this respect the Psalm has seen a partial fulfillment. Again the nations will fall into His inheritance and Jerusalem will once more be compassed about by armies (Zech. xiv). The Temple erected by the Jews, having been partially restored in unbelief, will be defiled by the man of sin, the wicked one, who will sit in the temple, saying that he is God and worshipped as God. These events belong all in the time of Jacob's trouble. That this is nearing rapidly is seen by the fact that the restoration of the Jews in unbelief has commenced. How near then is our gathering unto the Lord?

II. *The Terrible Night of Suffering, Tribulation and Martyrdom in the Land.*—The second verse shows that the

dead bodies of the servants are given by the enemies as meat unto the fowls of heaven and the flesh of saints unto the beasts of the earth. These servants and saints are not church saints. The saints are then in glory with the Lord. They are Jewish saints, men and women who refused to worship the beast and who waited for the salvation out of Zion. Revelation xix is a commentary to this verse. The beginning of that chapter shows the marriage of the Lamb. Heaven is then seen opened and the King of kings appears with His saints. This is followed by the supper of the great God, when the fowls of the air and the beasts of the field come to eat the flesh of the kings and captains—they did the same with the dead bodies of saints and now in the wrath this dreadful punishment falls upon them. In the twentieth chapter of Revelation these Jewish saints who suffered martyrdom are seen in Glory.

Awful suffering.

And I saw thrones and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark on their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

The third verse in the Psalm presents a picture which is likewise seen in the Revelation: "Their blood have they shed like water round about Jerusalem; and there were none to bury them." The eleventh chapter of Revelations shows the two witnesses, two persons, witnessing during the great tribulation of Jerusalem. They will suffer death and

their bodies will lay unburied, gazed at by the corrupt multitudes in the streets of Jerusalem for three days. Undoubtedly the bodies of many Jewish saints will lie around unburied.

Wailing and crying to God.

III. *In This Tribulation There Is Heard the Wailing and Crying of the Remnant* (verses 4-13).—The center of it is the phrase: "Help us, O God of our salvation, for the glory of Thy name." The cry includes prayer for forgiveness: Remember not against us former iniquities—for deliverance and cleansing, deliver us and purge away our sins for Thy name's sake; for bringing back from the prison (Matthew v:25-26), that is from the captivity, verse 11. and there is also prayer for the wrath to fall upon the nations and the proud, boasting anti-semitic kingdoms of the earth for not calling upon His name.

However, the eightieth Psalm, which acquaints us with the believing cry of the Remnant of Israel for spiritual blessing and national restoration, when they are brought very low, and it seems as if they are to be swept completely away. But the days will be shortened then and the cry is heard and answered by the deliverer coming out of Zion and turning away ungodliness from Jacob.

We give some of the leading thoughts of the eightieth Psalm.

To the Shepherd.

I. *The Call Is to the Shepherd of Israel, the One that Dwells Above the Cherubim, to Shine Forth.*—This is the Lord. He led them in the wilderness (1 Corinth. x:4). He made His tabernacle with them and His glory was seen. But long ago He had withdrawn and when He came, the

same Shepherd in the form of a servant, having emptied himself (of His glory), they received Him not, and like sheep they have been scattered, ever since like sheep without a shepherd. Still He who said, I am the good Shepherd, is not only our Shepherd, but He is Israel's Shepherd likewise, and will gather His poor, bleeding, outraged sheep and shine forth in His glory again for the salvation of His people (Ezek. xxxiv).

The prayer.

II. *The Prayer Is Repeated Three Times.*

Verse 3.—"Turn us again, O God, and cause Thy face to shine and we shall be saved."

Verse 7.—"Turn us again, O God of Hosts, and cause Thy face to shine and we shall be saved."

Verse 19.—"Turn us again, O Lord God of Hosts, cause Thy face to shine and we shall be saved."

The name of God is not alike in these petitions. The first time in verse 3, it is *Elohim,* in the seventh verse *Elohim Zebaoth,* and in the last verse it is *Jehovah Elohim Zebaoth.*

How significant this is! There is confession threefold and a heart acknowledgment that God, Jehovah Elohim Zebaoth, alone can help and His shining face will bring salvation. It is the cry for the appearing of the Sun of Righteousness, with healing beneath His wings.

Their restoration.

III. *Their Restoration Is Made Prominent.*—Verses 8-16 must be studied with Isaiah v and Jeremiah xi:21. The hedges of that vineyard were broken down and the wild boar came and wasted the land. Gentiles entered the land of Israel. All attempts of restoration failed. The last attempt made (a partial restoration in unbelief) seemed to be

successful for a time, but the enemy came in like a flood. But now comes the cry from believing lips and believing hearts, "*Return, we beseech Thee,* O Lord of Hosts, look down from heaven, and behold and visit Thy vine" (verse 14).

The Son of Man.

IV. *Their Hope, the Son of Man, Whom God Made Strong for Himself, the Branch* (verse 15).—"The Branch, that Thou madest strong for Thyself." "Let Thy hand be upon the man of Thy right hand, upon the Son of Man, whom Thou madest strong for Thyself." (Verse 17.) Both verses mean the Lord Jesus Christ. They confess that there is a Son of Man at the right hand of the Father, and that their hopes for salvation center in Him. And the cry is to God that He may place Him where He belongs, that is upon His own throne and have Him shine forth in His Glory. It is the cry "Blessed is He that cometh in the name of the Lord."

V. *Israel Healed.*—"So will not we go back from Thee; quicken us and we will call upon Thy name. Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved." May that happy day soon be when Israel is healed of all her backsliding.

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THE DAWNING OF THE MILLENNIUM.

Psalms xciii-c.

Ps. xciii. This short Psalm is a kind of keynote of the Psalms of praises which follow. It contains the glorious theme "Jehovah reigneth," and the other Psalms to the one

hundredth give us the grand and glorious details of this reign. Jehovah has been manifested in the earth appareled with majesty and strength. The consequences of this manifestation are: The world established, the Throne which is of old also established, the rebellious floods, the angry waves broken and overcome (nations the enemies of the Kingdom), God's testimonies, which are very sure, fulfilled, and at last Holiness. A closer study will show that all these short sentences of the xciii Psalm are unfolded in their fullest meaning in every Psalm from the xcvi to the one hundredth Psalm.

The keynote.

The ninety-fourth Psalm puts before us the events which will transpire right before the Lord, Jehovah-Jesus comes. The Psalm shows therefore Jewish history of the last prophetic week of Daniel. Let us look at some of these events.

Before He comes.

There is first the plea and the cry to the God of vengeance, not to a merciful father, but it is a cry for vengeance, that the God of vengeance may shine forth (verse 1). The second verse is still more intense. "Lift up thyself, thou judge of the earth, render to the proud recompense." This cannot be the prayer of the saints of this dispensation.

And why this cry for the God of vengeance to appear to come and judge the proud? The verses which follow give the answer. The wicked triumphs. Wickedness has the upper hand at last, and the workers of iniquity boast themselves. The fifth verse shows that the wicked one and the workers of iniquity are breaking to pieces Jehovah's people, and are afflicting His heritage (the land). Satan cast out from heaven into the earth will not find the saints, the body

Render recompense.

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of the Lord Jesus Christ here to torment them, for they are then with the Lord in the air. His wrath will be against the people whom he well knows to be the coming nation. Tribulation is from Satan, and it will be Jacob's trouble. The waves of that awful storm which will then pass over the land and over the people are seen in this Psalm.

But in the midst of it there is the faith and hope of the believing remnant. The second half of this Psalm speaks of this. Jehovah is their high tower and their only refuge. To Him they look and to Him has been the cry in faith. "Jehovah our God shall cut them off" (verse 23).

Sing unto Jehovah.

The xcv Psalm begins with an exhortation to sing unto Jehovah. He has not yet been manifested. It is not yet "Sing unto Jehovah a new song." As the moment draws nigh when at last He will rend the heavens and come down and His blessed feet shall stand once more upon the Mount of Olives, there is heard in Israel the exhortation to welcome Him. Perhaps Rev. xiv:6 and 7 speaks of this glad shout which the believing remnant will utter.

In the first verse the rock of salvation is mentioned. Compare with Deuteronomy xxvii:15. "The rock of his salvation, which they lightly esteemed," is the same rock which they now acknowledge and whom they desire to greet with a joyful noise. The Rock is Jehovah-Jesus. But in the second verse there is mentioned a joyful noise they make to Him, the coming One, with Psalms. Once they did cry in Jerusalem when He entered the city, "Blessed is He that cometh in the name of the Lord, the King of Israel;" but it was soon to be changed into "Crucify Him." He turned

away then and told them they would not see Him again till they would cry "Blessed is He that cometh in the name of the Lord," and in the meantime their house was to be left desolate. Now He is coming again. Signs and wonders are seen in the heavens and on the earth, heaven and earth are shaken and stars fall from heaven. At last there appears the sign of the Son of Man in the heavens, the Shekinah cloud, and the cry will be upon believing Jewish lips again, "Blessed is He that cometh in the name of the Lord." Psalm cxviii:26; Matthew xxiii:39.

The coming One, who comes to reign, is confessed by them as God and King. Verses 3-5. He has all power in heaven and on earth. Col. i:16. Next is the call to worship and to do homage to Him by bowing the knee. See Joseph's dream in Genesis xxxvii:7, and at last the brethren bowed their knees before the rejected One. Compare Isaiah xlv:23 with Phil. ii:10. God and King.

Verse seven contains likewise their confession. For He is our God. (Isaiah xxv:9.) And we are the people of His pasture, the sheep of His hands. (Ezekiel xxxiv:2-31.)

This exhortation to praise and confession is followed by an exhortation to obey Him. (Verses 8-11.) The Lord Himself speaks. The entire nation stiff-necked, disobedient so long, will now hear. The wilderness wanderings are over and their backsliding will be healed by looking upon the Pierced One. They enter into the promised rest. (Hebrews iii and iv.) The Psalm is quoted five times in these two chapters.

The manifestation of Jehovah in Judgment and in Mercy,

the Lord coming with all His saints, comes in these prophetic Psalms after the xcv Psalm. The exhortation to praise and obedience has been heard and the heavens opened, the long-expected One has come. The xcvi Psalm is the first of five Psalms which speak of the Lord's millennial rule, His glory known over the earth and in the earth. Israel blessed, a holy people, nations rejoicing in salvation and the knowledge of the glory of the Lord and groaning creation delivered. How near all these events are and how it behooves us to look into them and rejoice, not alone in the blessed hope that we shall soon see Him and be like Him, but also to rejoice in the glory which will surely spread over the earth.

His manifestation.

The name of Jehovah stands three times in the beginning of the xcvi Psalm. First there is the singing of a new song unto Jehovah, Israel will sing this new song. Isaiah xii. They are now no longer the tail but the head. The last have become the first.

The earth sings.

But all the earth will likewise sing. How sad the ignorance of God's plans and purposes, which expects a rejoicing earth at this present time when Israel is still dispersed and unpardoned. The singing of a new song by Israel comes first, the singing of the earth follows.

His salvation is then proclaimed, His glory declared and His marvellous works are seen among all the peoples. Israel will do this proclamation and make known the glory, signs and miracles will follow (verse 3). In verses 4-6 this proclamation is seen. Idolatry will be abolished. Nations will no longer turn to wood and stone to worship them. Whole

nations will turn from idols to the true and living God. Satan will be bound to deceive the nations no more. Read carefully Jeremiah xvi:14-21. Notice there will be a second gathering of the Jews, this is followed by the confession of the Gentiles and their conversion (verse 19).

Worship.

The worship of the Lord as it will be in the earth and especially in Israel, the glory due unto His name is described, verses 7-10.

Bring an offering and come into His court stands in connection with the millennial temple, the great center of worship on the earth, a house of prayer for all nations. (Ezekiel xlvi.)

The world is established that it cannot be moved. The overturning times—Ezekiel xxi:25-27—are over and the true form of government for the earth has been established. The Lord judges the peoples with equity. All nature falls in line and breaks forth in singing and rejoicing. The heavens and the earth, the sea, the field and all the trees rejoice and sing and are glad. Read Isaiah xi:5-9; lv:12; xiii:6-17; xliv:23.

Verse 13 reads—not "Before Jehovah for He cometh," but "Before Jehovah for He is come. He judges the land (Israel's land) and from there He judges the world in righteousness."

The praise and glory continue in the xcvii Psalm. The Lord reigneth and all the earth is His and rejoices, the isles are glad. The foundation of His throne is righteousness and judgment. He is the true Melchizedek, a priest upon His throne. Psalm lxxii:1-2.

The clouds surround Him and from there flash forth the lightnings of His judgments. Fire devours the adversaries and He rules in the midst of His enemies. His lightnings lighten the whole world, the earth trembles and the hills melt like wax. All this will be literal. Isaiah lxvi:15-16; Habakkuk iii; Deut. xxxii:22; Psalm xviii:11.

The Lord will descend on the day of His manifestation and He will come back in like manner, His feet standing upon the Mount of Olives; but the throne of His glory which will be shared by His saints is not in the earth, but over the earth, in the heavens. In the earth He will have built again the tabernacle of David, which was fallen down, and upon the throne of David there will sit and rule a Prince, who is a Son of David and vice-regent of the King of Kings. Ezekiel xxiv:24; Ezekiel xliv:1-3. From the throne of glory in the heavens the angels of the Lord will ascend and descend upon the Son of Man.

His glorious throne.

Verse 6 shows that His glorious throne is in the heavens. "The heavens declare His righteousness and all the peoples see His glory." How will the heavens declare His righteousness? They are said to declare the glory of El, the mighty, but here it is His righteousness. Because the nations will look up into the heavens and see the heavenly, new Jerusalem which at the end of the thousand years comes down from heaven. There is the throne of glory, and in that throne there are with Him the Son of Man, the glorified ones. He indeed is the first born among many brethren and the saints who even now are quickened and raised with Christ and seated in heavenly places with him, will then

actually occupy that place. They are His glory, the riches of the glory of His inheritance in the saints will then be demonstrated before the eyes of nations dwelling in the earth. No human tongue or pen can describe the coming glories. (Eph. i:18.)

The end of the xcvii Psalm speaks once more of the consequences of His shining forth and reign.

The xcviii Psalm is much like the xcvi. The idols of the nations are not mentioned. The third verse is the key, "He hath remembered His mercy and His faithfulness towards the House of Israel." This term, like many other passages, includes both the House of Judah and the House of Israel. The Psalm contains the praise of a nation born in a day, they sing the new song because salvation has come and the ends of the earth have seen His salvation.

Shouting aloud.

All the land (Israel's land) shouts aloud, there is a breaking forth, a singing, and with harps, cornets and trumpets, such a joyful noise as has never been heard in Israel and in the earth before. (Psalm lxviii:25, 26.) And all else joins in. The sea roars and the fulness thereof, the world and the dwellers therein, the rivers clap hands, the hills sing for joy. It will be a universal singing time, above in the heavens, beneath in the earth, in Israel and among the nations, and nature will be no longer out of tune.

Moses sang of it in his song when he said, Rejoice O ye nations with His people, for He shall avenge the blood of His servants, and will render vengeance to His adversaries and will be merciful unto His land, to His people (Deut. xxxii:43). And thus the Spirit declares through Paul,

"The receiving of them will be life from the dead" (Rom. xi:15).

His rule and His victory is again put before us in the xcix Psalm. He reigneth. He dwells between the cherubim, the earth trembles. The living creatures of Ezekiel and Revelation are mentioned here. Zion has become His dwelling place. The mountain will be lifted up over all the other mountains, and in it the glory will be revealed and judgment executed from this spot. Isaiah ii and Micah iv. Jehovah is great in Zion.

Three times in the Psalm declaration is made that Jehovah is holy. (Verses 3, 5 and 9.)

The names of Moses, Aaron and Samuel, which are mentioned here, were priests heard and accepted by God. Thus Israel will be like Aaron, Moses and Samuel in worship and in praise. The worship in the earth has for a centre the holy hill of Zion. (Verse 9.)

Grand finale.

The one hundredth Psalm is the grand finale. It is nothing but praise; what else can there be when the earth is subjected unto Him, when Israel sings the new song and nations learn war no more, but bow before Jehovah, when groaning creation groans no more and the glory of the Lord covers the earth as the waters the deep. Praise from generation to generation. May this praise be now in all the saints of God, not alone for what we are in Him our Lord, but also for what He will do in the day of His shining forth.

THE PROPHECIES OF BALAAM.

The Prophecies of Balaam.

NUMBERS XXIII AND XXIV.

THE healing of Israel by the believing look on the Brazen Serpent stands at the end of their backsliding and murmuring in the wilderness. It is highly typical of the atonement of the Son of God, and the complete healing through the same. Israel was victorious once more, and songs of praise and victory are heard in the camp. And now, after the sad history of their disobedience is almost ended, a prophet pronounces remarkable blessings over the wonderful nation, the nation so miraculously saved from Egypt, guided and kept and miraculously healed. This voice of prophecy comes from the lips of a Gentile, and a Gentile king hears the message first, in which, besides Israel, the King of Moab and all his Gentile successors are so eminently concerned.

A Gentile prophet.

Balak (Waster) saw all that Israel had done to the Amorites. He knew that that people had come out of Egypt, and out of a cloud of glory a mysterious God had slain the proud hosts of Pharaoh. He was sore afraid; the fate of the Egyptians and Amorites seemed to foretell his own; his heart, therefore, is filled with fear and hatred, and he desired to oppose and curse Israel. He allied himself with the elders of Midian. It is nothing less than the history of Anti-Semitism in a nutshell. Gentile nations, Christian in name, still hate and fear the people whom no

Balak's fear.

Pharaoh and no soothsayer could overcome, a people disobedient, judged and suffering, still always conquering. The fear and hatred of Balak had its origin in Satan, the prince of this world, the accuser and enemy of his people, and thus it is still. Like Balak, opposing Gentile nations and kingdoms will yet rise in fear and hatred against Israel before Israel's coming King will sweep them aside, and what Balak heard from the prophet's lips in his day—the complete destruction of the world-powers by the appearing of the Glorious King of Jeshurun—will be the fate of these nations. Balak, moved by Satan, sends for Balaam, a prophet and a soothsayer. Who was Balaam? His name is a terrible one, the Devourer of People; his father, Beor, the Consumer; his native place, Pethor, meaning "interpretation." He must have known Jehovah to some extent, for he asked of Him and God answered his request. At the same time he was known for his skill in cursing nations and for his readiness for gold and silver to destroy them by his powerful spells. He may have practiced his soothsaying for many years, becoming rich by it, when, probably, one day he heard of Jehovah, who had done such great things for and among the wandering nation. Most likely for selfish reasons he sought God, like Simon, the sorcerer, who offered the apostles money for the power to heal the sick; thus Balaam may have desired the acquaintance of God, seeking revelations from Him for the sake of gain, and Jehovah revealed Himself to him. It is very significant that Balaam is mentioned in that important prophetic Epistle of Jude, where he stands as a type in the

Anti-Semitism.

Who was Balaam?

great apostasy at the end of this age. "They cast themselves away into the error of Balaam for hire." Balak, the representative of the anti-Semitic world-powers, and Balaam, the half-hearted prophet, a type of an apostate Christendom, forming an alliance against Israel.

We cannot follow the details of Balaam's temptation and fall, nor can we tarry to consider the miracle of the speaking ass, which, alas, is in our times so often ridiculed by Christian people and so universally disbelieved. Balaam is permitted to go with the men who call him to Balak on condition that he is to speak only the words which God speaks to him.

The parables which Balaam is obliged to give by the power of God, are divided into four parts. He utters them from three points, all mountain-tops. The first from the high places of Baal, the second from the summit of Pisgah, and the last from Peor. From these mountain-tops Balak and Balaam had a good view of the camp of Israel. Each one of the three points is nearer to the camp and a more complete view obtainable from them. It seems Balak tried to diminish the number of Israel and their strength in the eyes of Balaam, for he took him first to a place from which he saw only a part, the utmost part, the fourth part of the people. Seeing that his scheme failed, Balak took Balaam to Pisgah; from there the view was more complete, and then at last to Peor, from which point he saw the twelve tribes of Israel with their flags in camp. Upon each mountain Balaam had seven altars erected, and two sacrifices, a bullock and a ram, are brought upon each altar.

The division of his parables.

The whole proceedings were evidently calculated to make all as impressive and solemn as possible. On the heights of Baal, Balaam says to Balak: "I will go, may be Jehovah will come to meet me, and whatever He may say to me I will declare to thee." He went to a bare height and God met him there and put a word in his mouth. Next is Pisgah; here Balaam tells Balak to stand by the burnt offering, "while," he says, "I go to meet," in the authorized version it says "the Lord," but that does not appear in the original. In Hebrew it reads, "I will go to meet—yonder." He tried to impress Balak once more with his mysterious power, and in proceeding to Mount Peor, Balak, utterly disheartened by the continued blessing of Israel from Balaam's lips, demands that he is neither to curse nor to bless. Balaam, however, knows that it pleased the Lord to bless Israel; he no longer goes out to meet with enchantments; he drops the mask, and now the Spirit of God comes upon him. Balak's anger is kindled after this third parable, and while he smites his hands together the prophet opens his mouth once more and utters the sublimest of all his prophecies, after which he went to his place soon after to meet with his terrible fate.

I.

From the heights of Baal.

And now we will glance at the parables themselves and study their wonderful meaning. The first from the heights of Baal:

"From Aram Balak hath brought me,
The King of Moab—from the mountains of the East.

Come curse me Jacob,
Come and denounce Israel!
How shall I curse? God hath not cursed,
How shall I denounce? The Lord hath not denounced,
For from the top of the rocks I see Him
And from the hills I behold Him.
Behold a nation that dwelleth alone,
Not to be reckoned among the nations.
Who counted the dust of Jacob?
By number the fourth part of Israel.
Let me die the death of Jeshurun,
And let my last end be like his."

This first inspired utterance of Balaam speaks of the general character of Israel as the chosen people of God. It is, so to speak, the foundation, the key-note for all he is about to say by divine inspiration to Balak. We may divide this first parable into four parts.

Israel's character.

1. After stating the fact of Balak's call and his wish that he should curse Jacob and denounce Israel, he states the impossibility to curse and to denounce—for God hath not cursed him, He hath not denounced him. In the original the name El, God, stands in connection with Jacob, and Jehovah, the covenant-keeping God, with Israel. When Balak's deputation came to Balaam, God had said to him, "Thou shalt not curse the people, for they are blessed." And now what God told him there in the secret place he is to speak here in public. It is the truth which we find all through the Word of God, Israel's blessed calling, the seed of Abraham blest and to be a blessing. How many have

A blessed people.

tried to curse Jacob and to denounce Israel? They have never succeeded, for Isaiah's vision has been fulfilled in all generations, "No weapon that is found against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." No magic, no voice, no power, no tongue can counteract the decree of God. Jacob and his seed is blest of God. Oh that men would understand it, but alas, they are wise in their own conceits, and boasting against the broken off branches they think of Jacob as accursed and denounce Israel, and thus dishonor God and make Him a liar.

2. With his hands before his eyes, Balak gazes upon the fourth part of the Israelitish camp from the tops of the rocks and from the hill and sees a second general characteristic of the people, namely, that Israel is to be a separated people. Israel is Ho-Am, the nation, and as such different from the nations and not to be reckoned among them.

A separated people.

Here then we have the destiny of Israel, a destiny the same for all times—a peculiar people, separated from all other nations. As far as Old Testament times are concerned, this decree of God can hardly be denied; but many Christians have stated and believe that in these New Testament times Israel has ceased to be a peculiar people, and that there is no difference between them and the other nations. Experience, however, teaches differently. Truly the seed of Abraham is to-day mingling with the nations, scattered in fact among all the nations, and there the sons of Jacob have not lost their peculiar characteristics. Assimilation has been attempted, and quite often by them-

selves, but rarely if ever has it been successful. God has kept Israel as His own separated people as truly as He has separated and keeps unto Himself by His Holy Spirit a spiritual, heavenly people, the church. All movements endeavoring to rob Israel of its peculiarity and separation have failed, and thus Israel remains a stranger in a strange land. What a tremendous testimony the Zionistic movement at the beginning of this century is in this direction! It is a movement to establish a Jewish state for the Jewish people in the Jewish land, and in itself a confession that assimilation with other nations is impossible. In speaking the Word of our God to the scattered Jews, God's future purpose in Israel as a nation must not be overlooked.

An increasing people.

3. In the third place, we have the wonderful increase. "Who has counted the dust of Jacob?" The promise to Jacob when he went out from Beer-Sheba was, "Thy seed shall be as the dust of the earth." It stands for the earthly promises and earthly blessings which are Jacob's. What a sight it must have been for Balaam and Balak, standing beside their smoking altars, and down, way down in the desert, tent after tent is to be seen; but still it is only the fourth part, and appears like the dust of the earth—a people having passed through so much affliction and punishment, yet in spite of it all, strong and numerous as ever. In looking over the past, a still grander picture presents itself to us. Israel has wandered through a greater desert and through greater afflictions and punishments than ever before; they have been a people scattered and peeled, yet how wonderfully God has kept them, and more than ever

A kept people.

they are like dust, down-trodden yet ever increasing and multiplying, to the astonishment of their enemies. Who counted the dust of Jacob? The question is often asked, How many Jews are living to-day in the world? We tried to give a conservative estimate; still some tell us it is too low and others too high. The fact is no one seems to be able to get a correct number of the Jews living. Surely they are increasing rapidly all over the earth, and it is more true than ever before, "Who counted the dust of Jacob?"

A glorious people.

4. Balaam's exclamation forms a fitting conclusion to his first parable. "Let me die the death of Jeshurun and let my end be like his." We do not think that Balaam had so much the physical death of Israel in view as he had their hope and glorious end, the glorious end of ages when the God of Jeshurun will reveal Himself once more for the salvation of His people and brings vengeance upon their enemies. Of that glorious end which is Israel's, that glorious morning after a night of storm and disaster, he has here the first glimpse, and in his next parable the Holy Spirit puts it before him and before Balak in detail. It remains only to be said that the contents of this first parable are in part a repetition of God's promises to Abraham, but now the promise is not given to a member of Abraham's family, but put into the mouth of a Gentile to transmit it to the Gentile king.

II.

From Mount Pisgah.

Next they are on top of Mount Pisgah, on the fields of Zophim. Balaam, after having been away from Balak has-

tens back, and filled with a greater degree of inspiration, it seems, he bursts forth :

"Rise up Balak and hear !
Listen to me, son of Zippor !
God is not a man to lie ;
Nor son of Adam to repent.
Hath he said and will he not do it ?
Or spoken and shall not make it stand ?
Behold I have command to bless :
Yea, he hath blessed and I cannot change it.
He hath not beheld iniquity in Jacob :
Nor has he seen travail in Israel :
Jehovah, his God is with him,
The shout of a king is in his midst.
God bringeth them out of Egypt :
He hath strength like that of the wild ox :
No enchantment there is against Jacob,
There is no divination against Israel.
In its time shall it be said of Jacob and of Israel.
What hath God wrought ?
Behold the people rise up as a lioness !
And as a lion does he raise himself up !
He shall not lie down till he eat of the prey,
And drink the blood of the slain."

A rebuke to Balak.

What an awful rebuke this was to unbelieving Balak. He surely had expected a change in the mind of that God whose aid and help Balaam was to invoke. Maybe, he thought that God would once more, after a second request,

allow Balaam, as at the time when Balak's princes came to him, to speak a more favorable word; instead of that with an awful commanding voice—for thus it must have been—Balaam shouts to Balak to rise and listen. He hears now that God's promises to Israel are unchangeable, they can never be reversed. The same truth we have not alone from Balaam's lips, but likewise from the lips of Paul, the servant of the Lord, who after giving his wonderful prophetic testimony concerning his own beloved Jewish nation, cries out in exaltation, "The gifts and calling of God are without repentance." God is ever the covenant-keeping God, and every word which has come from His loving heart through the prophets to His people Israel He will yet fulfill. Balak, in his unbelief and his ignorance, as well as his hatred against Israel, is, alas, a sad type of Christendom, apostate, disbelieving the promises of the God of Abraham, ignorant of His purposes concerning Israel, and, therefore, despising and cursing those whom they should honor and love. Again, in this parable, we notice four principal thoughts, which now bring us a step nearer to Israel, Israel's calling and Israel's future, just as Balaam and Balak were on Pisgah's mountain-top nearer to the camp than on the heights of Baal.

God's gifts unchangeable.

No iniquity in Jacob.

1. He hath not beheld iniquity in Jacob nor seen travail (or perverseness) in Israel. This has ever been a mysterious passage, and has not found many interpreters. It seems to us a very significant fact that in all of Balaam's parables sin and guilt is never mentioned. However, it does not say here that Israel is without iniquity or evil

travail, but the statement is that God hath not beheld iniquity and not seen perverseness in Israel. Truly Israel had sinned against God during their travels in the wilderness. Israel was likewise punished for it, but their apostasy was never hopeless. In all their iniquity and perverseness they are still His beloved children, and the promise is theirs very definitely, that the seed of Israel can only be cast away for all that they have done if the heavens above can be measured and the foundations of the earth searched out beneath. (Jeremiah xxxi : 36, 37). That, of course, means that it will never come to pass. But more than that, to Israel belongs the promise of forgiveness, when, indeed, the eyes of God will not behold iniquity in Jacob nor will He see perverseness in Israel. In Micah, the last chapter and last three verses, is one of these sweet national promises to Israel, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again and have compassion upon us; he will tread our iniquities under foot, and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." The Jews have a ceremony on their New Year's Day when they go to brooks and empty their pockets into the running water, casting into it little pieces of paper, etc., repeating this entire passage, hoping that the time may soon come when God indeed will do this for all Israel. The Gentile

Jerem. xxxi : 36, 37.

Micah vii.

nations in their unbelief and folly, their wickedness and iniquity, are hastening on to a judgment which in degree and power will, no doubt, surpass any previous judgment of Israel, while Israel is rapidly approaching the glories of her new birth when Balaam's vision will be realized. God looking upon Israel and no iniquity, God beholds His people and no perverseness; their sins forgiven and remembered no more.

Jehovah with Israel.

2. In the second place notice the statement of Balaam, "Jehovah his God is with him, and the shout of a king in his midst." This was true in part when Balaam looked upon the camp of Israel. I wonder if Balaam's prophetic eye did pierce that cloud of glory, which in all its splendor was resting in the midst of Israel? Maybe it did. Maybe he saw in that cloud what the prophet Ezekiel saw in his vision, a throne, and upon the throne one like the Son of Man surrounded by the sign of the first covenant, a rainbow. There was no king in the midst of Israel at that time; Jehovah was king. Prophetically all points to the time when Israel's travail and iniquity will have an end, and He whose name is ever Emanuel will be the King in the midst of His redeemed people.

Out of Egypt.

3. In the next place we notice that Balaam speaks of that deed of salvation, the redemption of Israel from the house of Egypt, which stands in the Old Testament as a type not only of our redemption in the blood of the Son of God, but likewise as the type of that future deed of God when He will gather His outcast children from the four corners of the earth. Thus we read in Jeremiah xvi.,

Jerem. xvi.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the North and from all the countries whither he hath driven them, and I will bring them again unto their land that I gave unto their fathers." It is important that in the next parable Balaam repeats the same words only in another connection. Connected with the fact in this parable that God brought Israel out of Egypt stands the statement that there is no enchantment against Jacob and no divination against Israel. Egypt could hold Israel for centuries, but Egypt's wickedness ripened, and when the hour had come there was no power in the air nor upon the earth which could prevent the carrying out of the judgments of God upon Egypt and mercies upon Israel. No enchantment and no divination will ever frustrate God's plan in the future.

4. And then in the fourth place: In its time shall it be said of Jacob and of Israel, "What hath God wrought?" Just a glimpse is given here of that time of conquest in Israel and through Israel, when the people shall rise up as a lioness, when he shall not lie down till he has eaten the prey and drunk the blood of the slain; which not only Balaam in his next parables has to make plainer because the vision now hastens towards the end, but likewise which all the prophets from beginning to end have revealed. We shall see more of this in the third parable of Balaam.

What hath God wrought?

III.

From top of Peor.

From the top of Peor Balaam now beholds Israel abiding in their tents according to their tribes. The Spirit of the Lord comes upon him. It is no longer a meeting with the Lord and receiving it from Him, but the Spirit is upon him and through the Spirit he receives a higher revelation. He is now fully persuaded that Israel is to be blessed and he yields himself without resistance to God.

"The oracle of Balaam, son of Beor,
Even the oracle of the man with eyes that had been shut:
His oracle who heard the words of God,
Who seeth with the vision of the Almighty;
Falling, but his eyes uncovered:—
How goodly are thy tents, O Jacob!
Thy tabernacles, O Israel!
As valleys are they spread forth;
As gardens by the river's side;
As aloe trees that Jehovah planted;
As cedars beside the waters!
Water poureth from his buckets,
And his seed is in many waters;
And his king shall be higher than Agag,
And his kingdom shall be exalted.
God bringeth him out of Egypt;
He hath strength like that of the wild ox
He shall eat up the nations, his adversaries,—
Yea, he shall break their bones,

And smite them through with his arrows,—
He couched, he lay down as a lion ;
And as a lioness,—who will rouse him ?
Blessed is he that blesseth thee,
And cursed is he that curseth thee !"

Balaam conquered by God is now made to proclaim the victory of the nation of destiny and what God will do among them.

Goodly tents.

1. We notice first a description of Israel: "Goodly tents, beautiful tabernacles spread forth as valleys, gardens by the river side, aloe trees and cedars beside the waters, waters poured from his buckets, seed in many waters." Every Sabbath day and at every feast commanded by God in entering the synagogue this beautiful description of Israel's happiness is chanted by the orthodox Jews. Still it has not yet been realized, and whatever spiritual lessons for the church we may derive from it, we do not care to follow them at this time. Israel still living in miserable huts, no tabernacles among them, far from being like gardens by the riverside, and aloe trees and cedars beside the waters. Truly his seed in many waters, but not in honor and peace, but dishonor and unrest. The prophetic eye, however, sees it all accomplished, and Balaam's vision leaps over centuries and centuries to the time of the end when Israel's unbelief has ended and once more the tribes are gathering to take possession of the land, their glorious inheritance. When that great Sabbath day commences, that day of the Lord, Israel's hope will be realized, and what the pious orthodox Jew to-day sees in faith

His seed in many waters.

The great Sabbath.

and often repeats with tears in his eyes, will then be a blessed reality. How goodly are thy tents O Jacob, thy tabernacles O Israel. In the highly poetical strain we realize the type of the living Spirit, the water poured from His buckets.

The king and kingdom.

2. In two lines Balaam speaks of the king and kingdom which is to be exalted. Agag was the title of the king of the Amalekites, the national enemy of Israel. Haman was an Agagite; he came from Amalek, a fitting type of the Antichrist, and here Balaam sees a king coming, who is higher than Agag, than all the powers which are anti-Semitic, and that king will have a kingdom which will be exalted. It is hardly necessary to enlarge upon this.

He brings him out.

3. We notice now for the second time the repetition, "God bringeth him out of Egypt," but after the phrase, he hath strength like that of a wild ox, he changes his words. In the second parable we saw that he continues saying, "there is no enchantment against Jacob and no divination against Israel," while in this he says after stating "God bringeth him out of Egypt, he shall eat up the nations, his adversaries, yea, he shall break their bones and smite them through with his arrows." It seems in the second parable Egypt of the past is meant, and in this parable, it is Egypt of the future, as already quoted from Jeremiah, the regathering of the people through the high and wonderful hand of the Lord. Connected with that second Egypt, that great and wonderful deed of Jehovah's, when the whole nation will be redeemed and spirit-filled in that day;

connected with that is the judgment of the nations, which are the adversaries of Israel. There is a wonderful similarity between the story in Exodus and the future history of Israel, and the nations still unwritten on the pages of history and only visible by eyes of faith in the word of our God, who will speak again and not keep silence. The words, "he couched, he lay down as a lion and as a lioness will rouse him," is a quotation from Jacob's prophecy of Judah, but here applied to the entire nation, which will become through the lion of the tribe of Judah the lioness who will lie down and spring upon its prey and drink the blood of the slain. The last stanza of the first part of the third parable is again a repetition of God's promise to Abraham now seen in its fulfillment; both declare from an enemy's mouth how surely, how fully every utterance of God shall come to pass.

However, the prophecy in these parables is still incomplete, something is lacking which must be said. Step by step the Lord and the Spirit led Balaam up to the consummation, and while Balak's anger is kindled and like a raving maniac he stamps with his feet and smites his hands together, crying to Balaam, "I called thee to curse mine enemies and lo, thou hast altogether blessed them these three times, flee to thy place," and while Balak denied him the honor he had promised, Balaam in a divine defiance, the fire of God burning forth from his eyes, turns once more to Balak and says, "Behold I am going to my people; come, I will admonish thee what this people shall do unto thy people in the last days." Then—

Balak's anger.

"The oracle of Balaam, son of Beor,
Even the oracle of the man with eyes that had been shut!
The oracle of one that heareth the sayings of God
And who knoweth the knowledge of the Most High;
Seeing with the vision of the Almighty;
Falling, but his eyes uncovered:
I see him, but not now;
I behold him, but not nigh:
There hath come a star out of Jacob,
And a scèptre hath risen out of Israel,
And hath smitten through the sides of Moab,
And dashed against each other all the sons of tumult.
And Edom is a possession—
Seir also a possession—his enemies;
And Israel doeth valiantly.
Yea, out of Jacob one hath dominion,
And destroyeth what is left from the city."

And he looked upon Amalek and took up his parable, saying—

"Amalek first of the nations!
And his latter end, destruction!"

And he looked at Kenites and took up his parable, saying—

"Firm is thy dwelling-place,
And thy nest fixed in the rock!
But the Kenite shall be ruined,
Until Asshur carry thee captive away."

And he took up his parable, saying—

"Who shall live when God appointeth this?
And ships shall come from the coasts of Kittim,
And shall afflict Asshur, and afflict Ḫber,
And he also . . to destruction."

And Balaam rose up and went and returned to his place and Balak also went his way.

This is the most remarkable parable of Balaam, and surely it is the very breath of God. He boasts himself of knowing the knowledge of the Most High, seeing with the vision of the Almighty. After this introduction he speaks again that he sees Him and beholds Him. However, not now and not nigh. We recollect that in the first parable he said likewise from the top of the rocks, "I see him and from the hills I behold him." There it was the nation, here it is a person; namely, the King of Israel whose shout he had heard before among the wonderful people. The description of this coming King is glorious. First he sees him as a star coming out of Jacob, and then he calls him a sceptre risen out of Israel, smiting through the sides of Moab and turning against each other all the sons of tumult. In consequence of this Edom becomes his possession, likewise Seir; all his enemies are conquered and Israel stands with the King and does valiantly. It is a very pronounced Messianic prophecy relating to the time when the kingdom is to be restored to Israel. Many teachers of God's word have made a sad mistake in applying this prophecy to the time of the first coming of the

Not now.

His second coming.

Lord Jesus Christ. The Jews recognize the prophecy as relating to the King Messiah. One of their false Messiahs was known by the name Bar-Chochva, the son of a star. We also notice that after he has taken Edom and Seir for his possession, Balaam says, "Yea, out of Jacob one hath dominion and destroyeth what is left from the city." In these words reference is made to his reign and rule in the coming age. The vital point of this last parable of Balaam is the prophecy concerning the fate of the Gentile powers. We have first Moab, who is smitten through the sides; the sons of tumult are connected with Moab and who are dashed against each other; Edom and Seir, Amalek, Asshur, Eber, and the ships coming from the coast of Kittim. All these nations having passed away stand nevertheless in a very pronounced relation to the great day of the wrath of the Lord, when He whose right it is will appear once more. In fact they seem to come again to the front in the latter day. We will quote here a remarkable passage from the prophet Jeremiah, which relates to Moab. Jeremiah xlviii: 47, "Yet will I bring again the captivity of Moab in the latter days, saith the Lord." In chapter xlix: 6, we read, "And afterward I will bring again the captivity of the children of Ammon, saith the Lord." And in the 39th verse, "But it shall come to pass in the latter days that I will bring again the captivity of Elam, saith the Lord." All these nations have been judged in the past, and their descendants are hard to find, yet God knows and in His own way and in His own time He will have every one of His words fulfilled.

The nations smitten.

What else do we see in this last parable of Balaam than the judgment of the world-powers? Later Nebuchadnezzar, another Gentile ruler like Balak, had a dream, and he saw the great image, the wonderful picture of the four kingdoms of the world; and Daniel, a true prophet of Jehovah, not like Balaam, interpreted the dream for Nebuchadnezzar, but what Nebuchadnezzar dreamed and Daniel saw in his vision Balaam here sees in his last vision from the top of Peor. Wonderful description of the time when the stone cut out without hands smashes the proud image and reduces it to dust! Wonderful vision later seen by Zechariah, the four carpenters who are being raised up to conquer the four horns who have scattered Israel, Judah and Jerusalem. (Zechariah i.) There is no doubt that Asshur stands for the first of the Gentile empires, that is Babylon, and Eber probably for the other, the Medo-Persian, while Kittim, the Isles of the West, stand for the Greek and Roman rule.

Judgment upon world-powers.

Oh that men were wise and would consider the word of our God; here, indeed, is the consummation of all wisdom and knowledge. Prophecy is a light that shineth in a dark place; it shineth until the day dawns, and it is our privilege and our duty that we take heed. May He who has spoken to the children of men at sundry times and in divers manners help us by His Spirit to think His thoughts over with Him, enter into His plans and purposes, and above all, to live for Him, our coming Lord.

ISAIAH XI. AND XII.

Isaiah XI. and XII.

CHAPTER XI.

THE eleventh chapter is a continuation of the prophecy contained in the tenth. There we learn of the onslaught made upon Jerusalem by the enemy, the Assyrian, and how he is arrested in his wicked endeavor by the sudden appearing of the Lord. The Assyrian of Isaiah's day is the type of the last Assyrian, who is yet to fall in Israel's land. Here we have a prophecy which reveals the Messiah and His Kingdom and shows the King in His beauty, the one who will break the Assyrian to pieces and slay the wicked one with the breath of His lips and establish His Kingdom, ruling in righteousness and peace.

The Assyrian.

The chapter may be divided into three parts, which we briefly consider.

I. *King Messiah; who He is and what He will do.*

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of His roots shall be fruitful; and the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah. And His delight will be in the fear of Jehovah; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His reins, and faithfulness the girdle of His loins" (verses 1-5).

Higher criticism's application.

We care not to follow the infidel views of recent years, which under the assumed name of "higher criticism" deny that these verses have any reference whatever to Messiah. They apply it to Hezekiah and Josiah as well as to others. These critics, "wise in their own conceit," prove only too well what spirit is leading them and to what these blind leaders of the blind shall come at last. Their deliberate aim is to rob the Lord Jesus Christ of as much of His glory as they possibly can and deny nearly all predictions in the Word of God, which foretell His first and His second coming. And this they do in face of the most positive proofs of the Old and New Testaments. That the prediction before us refers exclusively to the Lord Jesus Christ is to our mind beyond controversy. Only He can be meant by these descriptions, who is Immanuel. Besides this do we find in the New Testament a part of the fourth verse quoted and directly applied to our Lord (2 Thess. ii: 8).

2 Thess. ii : 8.

First and second coming.

We have, however, here again His first and second coming blended into one. The passage is to be linked with the two other passages in previous chapters absolutely messianic. We mean chapters vii : 14 and ix : 6-7. We learn there that He is to be born of a virgin and the Son born *is* Immanuel, that He will be from David and have His throne and government. In chapter xi : 1-5 all this is still more expanded. His humble origin as Man stands first. From the passage in the ninth chapter one *might* conclude that this child to be born, this given Son would come when David's house was still in a flourishing condition. The prophecy here tells us that the royal house of David was to

be cut off first and after a long time a new shoot, a branch out of his roots, should spring forth and be fruitful. Jesse, who is mentioned here, the father of David, was a poor and humble man and out of such, a shoot should come forth.

It may be compared with a magnificent tree, which is cut down, but the root remains in the ground, and out of this root comes a sprout. Thus when the house of David was reduced to almost nothing the shoot and the branch, the *Zemach*, as he is called in Zechariah, came forth. Upon Him was and is the fullness of the Spirit of Jehovah, and He is the One who will judge the earth, yea, the One who alone is fit and fitted to rule in righteousness and reprove with equity the meek of the earth. His work in redemption is of course not seen here, it is implied by being judge. "He (God) has set a day in which He is going to judge the habitable earth in righteousness by the *Man* whom He has appointed, giving the proof of it to all in having raised Him from among the dead" (Acts xvii: 31).

Zemach.

Acts xvii: 31.

And who is the wicked, whom He will slay with the breath of His lips? As indicated above, the Second Epistle to the Thessalonians gives the answer. It is the great head of the apostasy, the man of sin, the son of perdition, the one who exalteth himself, the lawless one. It is *not* the Assyrian, but the Antichrist who sits in the temple in Jerusalem (2 Thess. ii: 1-11).

II. *The Peace He brings after the wicked One is slain.*

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatted beast together, and a little child shall lead them. And the cow and the she-bear shall feed; their young ones shall lie down

together ; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the adder, and the weaned child shall put forth his hand to the viper's den. They shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea. And in that day there shall be a root of Jesse, standing as a banner of the peoples ; the nations shall seek it ; and His resting place shall be glorious" (verses 6-10).

Prince of Peace.

These blessed words speak of the peace which shall be on earth, when at last the Prince of Peace has come to rule in righteousness. They are, like almost every other gracious promise in the Old Testament, spiritualized and applied as being fulfilled in this present age. It is explained that through the grace of God man with an evil temperament can be changed from a tiger or a bear into a lamb. Other equally ridiculous interpretations are made of these verses. Many years ago we talked with a Hebrew, who gave among many other arguments, why the Messiah could not have come yet, the passage before us, and he reasoned very strongly that inasmuch when you put a lamb in a cage with a tiger, the tiger will devour the lamb or a child playing with a poisonous viper will be bitten and die, that therefore Messiah had not yet come. He said when Messiah is here the bear and tiger would go together with the lamb and the calf without hurting them. When we told him, not knowing better at that time, that this must be explained in a spiritual way, the Jew wanted to know our authority for making these words mean something else. There is no authority for spiritualizing them. They mean literally that which they declare. The peace on earth includes the deliverance of groaning creation.

Jewish exposition.

When Adam was unfallen the mighty animals bowed before him, all was peace and harmony. When the second Man, the last Adam, takes personal control of the habitable earth, and all things are put in subjection under His feet, that peace and harmony will be restored. Thus it is written in the Epistle of our salvation, in Romans viii: "For the anxious looking out of the creature expects the revelation of the sons of God, for the creature has been made subject to vanity, not of its will, but by reason of him who has subjected the same, in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now" (verses 18-23). The fulfillment of this, the deliverance of groaning creation, means literally all of that which we read here in Isaiah xi. And when will it be? It will be in *that day*. It is the day of the Lord, when He is manifested in Glory. This corresponds to the statement in Romans viii, "the revelation of the sons of God." Christ the firstbegotten from the dead will be revealed and with Him the many sons He brings to Glory.

The second man.

Groaning creation.

Romans viii: 18-23.

The Jew has a *perfect* right to make the argument that Messiah has not come yet, for groaning creation is still undelivered. But he overlooks the fact that there is a first coming foretold in the prophets which was literally fulfilled, and that peace will come and the reign of peace when He comes the second time. And the great majority of Christian believers hold that Christ came in humiliation, and

they forget His second coming, which will be literal fulfillment of prophecy as was His first.

World conversion.

World conversion is indicated in the passage before us in the sentence, "the nations shall seek it; and His resting place shall be glorious."

III. *The Restoration of Israel.*

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to acquire the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall lift up a banner to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And the envy of Ephraim shall depart, and the troubles of Judah shall be cut off; Ephraim will not envy Judah, and Judah will not trouble Ephraim; but they shall fly upon the shoulder of the Philistines towards the West; together shall they spoil the sons of the East; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. And Jehovah will utterly destroy the tongue of the Egyptian sea; and with His mighty wind will He shake His hand over the river and will smite it into seven streams, and make men to go over dryshod. And there shall be a highway for the remnant of His people which will be left from Assyria; like as it was to Israel in the day when He went up out of the land of Egypt" (verses 11-16).

No fulfillment now.

It is of course all folly to look for a fulfillment of this passage in any past or present event. Yet this is constantly done. It is the general opinion of commentators that these verses were fulfilled in the return of a remnant of Israel from the Babylonian captivity. This is so weak a claim that any one who reads the words carefully can point out the arguments which sweep this false exposition completely away. In the first place it is a *second* return from captivity and points therefore to a time beyond the

captivity in Babylon. In the second place the dispersion of Israel here from which they are brought back is *world-wide*, including the islands of the sea; the Babylonian captivity was not a world-wide dispersion into the four corners of the earth. It *is* all future. This great bringing back of Israel comes with His glorious return.

Others who hold the second personal and premillennial coming of the Lord have at least partly tried to give this passage a present fulfillment. They speak of the destruction of the tongue of the Egyptian sea, the smiting of the river, the drying up of Euphrates, etc., as if it had reference to events in this present age. Thus some think the destruction of the tongue of the Egyptian sea means the cessation of the Turkish empire. We even heard it stated by a foreign missionary in Palestine that "the highway" was a prophecy relating to the railroad from Jaffa to Jerusalem (!!) Where will people end with their own private interpretation of prophecy? No, all is future and will come to pass when the Lord has come and gathers His people again. Then He gathers not only the dispersed of Judah, but also the outcasts of Israel, the ten tribes, and they will be one nation before Him. The song of praise of that restored people we shall read in the next chapter.

Egyptian sea.

CHAPTER XII.

IT is a wonderful little chapter which follows the eleventh. The praise which is uttered in it is the praise of redeemed Israel, brought back to Immanuel's land, and richly blest there. The Lord will appear first and do all the wonderful things which passed before our view in the last chapter and then, when He has brought His people back the *second time* and they have seen their King in His Beauty and received Him at last, they will break forth in this glorious hymn of praise. Let us read the words first before we comment on it.

"And in that day thou shalt say:

Jehovah, I will praise Thee; for though Thou wast angry with me, thine anger is turned away, and thou hast comforted me.

Behold, God is my salvation; I will trust and not be afraid; for Jehovah is my strength and song, and He is become my salvation.

And with joy shall ye draw water out of the wells of salvation.

And in that day shall ye say, Give ye thanks to Jehovah, call upon His name, declare His deeds among the peoples, make mention that His name is exalted.

Sing Psalms of Jehovah, for He hath done excellent things; this is known in all the earth.

Cry aloud and shout, thou inhabitants of Zion; for great is the Holy One of Israel in the midst of thee."

When Israel passed through the Red Sea and God had overcome their enemies and led His people forth, they sang a similar song of worship and praise. That great deed of Jehovah in overcoming all their enemies and delivering them is the type of other deliverances of His earthly people and the song in Exodus xv is a foreshadow-

Exodus xv.

ing of their future singing and rejoicing. However, their song after the passage through the Red Sea soon changed into murmuring. It will not be so when they are again in the land and their backsliding is healed. The Holy One of Israel will be in their midst and the praise will continue. It will be a perfect and endless praise.

In the previous chapter we had the description of the final deliverance of His people, and now we hear that perfect praise of a delivered and richly blessed nation.

"In that day" it is to be, not now, but in the day of the Lord's glorious manifestation. The praise to Jehovah is first of all for the comfort with which He has comforted His people. The long night of suffering and of woe is over; divine anger which hung over the people is passed, and the people acknowledge their sin, "Thou wast angry with me." The comfort is forgiveness and peace for Jerusalem. How this simple praise and acknowledgment of redeemed Israel brings all the blessed promises of the prophetic Word into view. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In the outpouring of wrath have I hid my face from thee for a moment; but with everlasting loving kindness will I remember thee, saith Jehovah thy Redeemer" (Isa. liv:7, 8). "For they shall know me from the least of them unto the greatest of them, saith Jehovah; for I will pardon their iniquity, and their sin will I remember no more" (Jerem. xxxi:34). How sweet will be the rest and comfort for poor, storm-tossed Israel at last.

"In that day."

Isaiah liv:7, 8.

Jerem. xxxi:34.

The second stanza of Israel's hymn of praise is what

Jehovah now is for them and what they have found in Him. And who is this Jehovah? Who is He whom they worship? Who is it whom they acknowledge as their salvation? Surely no other than the Lord who, when He came the first time, was rejected by His own. Our adorable Lord Jesus Christ is this worshipped Jehovah, for He is truly Jehovah (compare Isaiah vi: 1 with John xii: 41). Long had Israel refused His salvation, refused Him who died for the nation, but now in praise they declare their perfect trust in Him and their deliverance from fear. "Jah, Jehovah is my strength and song, and He is become my salvation." He has healed His people and they acknowledge Him as their all. The word "Jah" means Jehovah, too, and yet there is a difference. "Jah" stands for Jehovah in His absolute self-existence. The third verse is the voice of the Lord calling upon His people in gracious promise: "And with joy shall ye draw water out of the wells of salvation." There will be an abundant flow of water, His Spirit and His mercy will flow forth like a river. Then surely the earth will be full of the knowledge of Jehovah, as the waters cover the sea, and streams of living waters will flow forth from a redeemed people. What precious water Israel will draw and pour out from its buckets to water the dry places of the earth! (Num. xxiv: 7).

Num. xxiv: 7.

Israel's mission during the millennium is seen next. They will declare His deeds among the nations and mention His exalted name. The time of Psalm singing has begun, and like the book of Psalms which ends with "Hallelu-

jahs," which never end, "Praise ye the Lord" will be heard from Israel's lips and the nations will learn praise and worship from His earthly people, the head of the nations. "Let this be known in all the earth." Praise.

And what is the glorious climax of Israel's happiness and blessing in that day? Why does Zion cry aloud and shout? He Himself, the Holy One of Israel, the Lord, Israel's King, the King of Kings, is in the midst of her. His glorious throne will be established in Mount Zion, and on top of that high mountain the joy of the whole earth will rest His Glory, seen by the indwellers of the earth (Psl. cxxxii : 13, 14). The angels will then ascend and descend upon the Son of Man and glory cover the earth. Ps. cxxxii : 13, 14.

WHAT ORTHODOX JEWS BELIEVE ON THINGS TO COME.

What Orthodox Jews Believe on Things to Come.

THE expression, "the poor blind Jew," is quite often heard from the lips of Christian believers. Not very long ago we heard a preacher give a sermon on the Kingdom of God. In the course of his address he pictured very vividly the "foolish" expectations of the Jewish people at the time when Jesus of Nazareth appeared among His own, and how they expected Him to establish an earthly kingdom, Jewish and world-wide. "Of course," the preacher continued, "they were blinded and knew not the Scriptures; they did not understand that the kingdom of the Messiah is a spiritual kingdom, a kingdom in us and not in the world, and all the Old Testament descriptions of the Jewish prophets have found and find their fulfillment in the spiritual kingdom of God or the church. The Jew, in his blindness, hoped for a literal fulfillment, which never came, and never will come," etc. Poor blinded preacher! You should pity yourself instead of pitying the blinded Jew. It is true the Jew expected the Messiah to establish the kingdom of heaven in the earth; and had he not a perfect right for such an expectation? What Scriptural proof has the above preacher, and with him hundreds of others, for the statement that "all the Old Testament predictions

Jewish Eschatology.

Gentile blindness.

of the Jewish prophets have found and find their fulfillment in the spiritual Kingdom of God or the church?" Certainly, there is no Scriptural warrant for the spiritualizing of Old Testament prophecy, applying all the promises of God given to Israel, which is always the seed of Abraham, to the church, to be realized in her in this present age. This is an awful delusion, and much, if not all, of the confusion, unbelief, higher criticism and worldliness which exist to-day in Christendom have originated from robbing the Jew of his inheritance, and not rightly dividing the Word of Truth.

The better knowledge of the Synagogue.

Old Testament prophecy has been much better understood by the old synagogue than by most Christian commentators. Many a Christian Doctor of Divinity has with a few sentences dismissed the "carnal" expectations of the Jews and the literal interpretations of the Rabbis, and erected his own phantom, but, nevertheless, the Jew with his "carnal" expectations and literal interpretations holds the truth. Yonder old orthodox Jew faithfully keeping the law and daily *expecting* his Messiah, the Redeemer of Israel, waiting for Him and His kingdom, believing in all the prophets said concerning the restoration of all things and Israel's glory, is a far more inspiring sight to us than many a nominal Christian, who has no knowledge of the Word, and none at all of God's purposes, and who moves in a little, narrow circle. Is it not remarkable that all persecutions of the Jews, for nearly 1,900 years, all tortures and massacres, all false missionary methods, have not shaken the firm belief and hope in the sure word of

prophecy of the God of Abraham? This faith and hope, which no Inquisition could quench, is not stubbornness; it is divine. Only a small part of the Jewish nation has at least outwardly cast aside the hope of a future glory, and speaks of assimilation, which is so seldom seen. There are many orthodox Jews who wait as eagerly for the Messiah as the true Christian waits for God's Son from heaven. The Jew has in his many and ancient writings a wonderful treasure, which a Christian never dreams of. The Targumim, Medrashim and the Talmudic literature is filled with valuable suggestions, read and understood by not many Gentiles. The Jew has in these writings a wonderful eschatology or teachings on the last things, the end of this present age, and the world to come, which will no doubt astonish many of our Christian friends. We hope to give a few of these remarkable statements made by the Rabbis, and give numerous quotations from their writings. All will be of the deepest interest to all true students of the Word.

Still expecting Messiah.

The great centre of Jewish eschatology is the Messiah. There can be no salvation, universal blessing and peace until He comes. His coming is, therefore, the object of faith and hope of Israel. The New Testament puts before the true believer that blessed hope of His coming again, as the only true hope for His church, Israel, and the world, in much the same way as the Rabbis in their writings do. The Rabbis have much to say on the person and work of the Messiah, the conditions and signs of His coming, the events connected with it. It is no easy task to collect the

Messiah the centre

leading thoughts for Christian readers from the large amount of quotations which could be made. We call first the attention to the Jewish belief of a Messiah who is pre-existent.

Messiah's Deity.

The Pre-existence of the Messiah is often mentioned by the teachers of Israel. *Shemoth rabba* says whatever God created, He has created for His own glory. But seven things are mentioned which were called into existence by God before the creation of the world. *Bereshith rabba* says the law (Thorah) and the throne of glory were created before the time; also the Patriarchs, Israel, the Temple and the name of the Messiah were pre-existent with God. The first aim of God in creation is Israel and the Temple, the last the Kingdom of the Messiah in the earth. According to *Tanchuma*, the seven things created by God in eternity are: "The Thorah, the throne of glory, the Temple, the Patriarchs, Israel, *the Messiah* and repentance." In *Jalkut Shimoni* we find the Thora, Repentance, the Paradise, the throne of glory, the Temple and the Messiah.

The beginning of the Gospel of John, "In the beginning was the Word, and the Word was with God, and God was the Word," contains the doctrine of the old synagogue. As so much has been written on this, and not a few Christologies refer in defense of the eternal and absolute Deity of Christ to the old Jewish sources, we will not repeat what is well known.

What Messiah finds.

Messiah, when He comes, will find, according to the Rabbis, the world in a sad state and Israel in deep misery and ungodliness. We will give, however, in a later article

deeply interesting and important quotations from Talmudical literature concerning the conditions and signs of His coming—quotations which are significant because we meet statements which agree in every detail with the New Testament predictions concerning the conditions which will exist at the end of this present evil age and the signs of His coming.

Because Israel has fallen so deep and a great and true repentance is necessary, according to the Rabbis, the prophet Elijah will come before Messiah appears for the redemption and restoration of Israel. *Elijah* as the forerunner of Messiah (Mal. iii : 23) was firmly believed in by the Scribes and Pharisees when Jesus of Nazareth lived (Matt. xix : 10, 11). It is still believed by orthodox Jews. Prayers are made to God to send Elijah, the prophet, and every *Pesach* (Passover) night, when the beautiful and inspiring feast of the unleavened bread is opened, an extra cup filled with wine stands on the table for the prophet Elijah, while an empty chair is reserved for him at every circumcision. An old tradition says: "In the time when the Holy One, blessed is He, redeems Israel, three days before Messiah comes Elijah will appear. He will lift up his voice in the mountains of Israel, and will be heard from one end of the earth to the other (*Jalkut*). He will prepare the way. In *Edijoth* we read that he will clear up the genealogies. He will settle all difficulties in Israel; the money on account of which two are fighting remains deposited till Elijah comes (*Baba metsia*).

Elijah to come again.

His greatest work, however, is teaching and leading Is-

Israel to repent.

rael to repentance. In the sayings of *Rabbi Elieser* it is recorded that Israel will never truly repent till Elijah comes. *Jalkut Shimoni* says: "Elijah cries and weeps on the mountains of Israel, and calls out, 'How long will you stand in a desolate and deserted land?' But then for three days will he proclaim peace is coming for the world; even the wicked will rejoice; but he says to them, salvation is for Zion and her children, and not for you."

Moses also.

In this great work of calling Israel to repentance and reforming the nation, *Elijah*, according to the Rabbis, is assisted by the other great prophets of the Old Testament. *Moses* is especially mentioned. In *Devorim rabba* we notice the following very remarkable tradition: God said to Moses: "Just as thou hast given thy life for Israel in this world, even so shall it be in the future one. When I shall send them the prophet Elijah, you both shall come together." The identity of the two witnesses in Revelation xi. has always been an open question with Biblical students. That they are persons, and not nations or systems, that they are witnessing in Israel's land and to the people, is now little disputed. It is also generally believed that Elijah is one of these witnesses. Many people still hold that Enoch must be the other. More Scriptural reasons, however, are in favor of Moses.

In *Targum jer.* we read: "In the fourth night, when the world reaches the set time—the time of the redemption—and the iron yoke is to be broken, Moses will come out of the desert." * * * Other prophets, especially Isaiah and Jeremiah, are likewise mentioned as forerunners.

Concerning the *time of Messiah's coming*, the rabbinical writers are likewise not silent. It is a Jewish belief, which many Christian teachers of the Word have adopted, namely, that the earth will exist in its present state for six thousand years, corresponding with the six days of the week, and to be followed by the seventh day—the seventh thousand, the everlasting Sabbath. Two thousand years without the law, two thousand years under the law, and two thousand years under Messiah. According to many of their reckonings, the Messiah should have come long ago, a fact which is freely acknowledged by some, and the non-appearance of the Messiah is explained in different ways. Orthodox Jews say that God keeps Messiah from coming, so that Israel, His people, waiting still longer for Him, waiting in suffering and persecution, may receive in the end a greater reward. In *Joma* the question, "Why does Messiah tarry?" is answered with a statement that the sins of Israel prevent His coming. Others count the time of Messiah's coming from the destruction of the Temple by Nebuchadnezzar, and the following very interesting note is found in *Aboda zarra: Rabbi Chananja* says: "If some one should say to thee, four hundred years after the destruction of the Temple: Buy this field for one piece of silver, though it is worth one thousand pieces, do not buy it, for in that time Messiah will come, and we will be redeemed; why shouldst thou lose the money?" These writers have no doubt learned this counting from the destruction of the Temple from the prophecy of Daniel, chapter ix. In other places the years 4231 and 4291 after

The time of His coming.

Why He tarries.

the creation of the earth are given as the years when Messiah will surely come.

Setting the day.

In our times many Christian believers occupy themselves with figuring out the time when our blessed Lord will come again; this is not only unscriptural, but a snare. Much harm has come through the setting of days and years, and the enemy has always used these failures to bring prophetic teachings into disrepute. The same setting of times and expectancy seems to have been the case at different times among the Jews, especially before Jesus of Nazareth appeared, and many times after that, when clever fanatics or deceivers rose up among the Jews, proclaiming themselves as Messiah, believed in by many, and ending in failure and shame. Zangwill in his book, "The Dreamers of the Ghetto," gives a good history of one of these impostors. Very true, says the *Targum to Koheleth* (Ecclesiastes), "the day on which the Messiah comes is a secret."

False Christs.

In the Gospel of Matthew we read that the disciples came to the Lord, while He rested on the Mount of Olives, and put two questions to Him: "Tell us when shall these things be, and what shall be the sign of Thy coming and of the end of the age?" These questions show that the disciples must have understood in some measure the future glory and coming again of their Lord and Master. The most interesting fact, however, is in the question they put to Him about the sign of His coming. Much about the signs of the coming of Messiah is recorded in Jewish traditions, and it is a wonderful fact that the utterances of many of the old wise men and teachers in Israel agree with the sayings

Signs of His coming.

of our Lord and His apostles. There can be no doubt that the Spirit of God did enlighten many of the old Jewish writers, and they foretell the conditions correctly which will prevail when the King of Glory comes.

Bereshith rabba and the *Medr. to Shir Hashirim* (Song of Solomon) has many of these remarkable predictions, likewise the tract *Shabbath*, *Sota*, *Pesikta*, *rab.*, *Sanhedrin* and the *Jalkut Shimoni*. The signs given are signs among the nations and in Israel. The years preceding the coming of the Messiah are years of dissolution for the entire world, and that time is called "The travail of the Messiah." With travail Messiah is to appear. One kingdom will be against the other, and one will try to overcome the other. How clearly this corresponds with the Lord's words, "Ye shall hear of wars and rumors of wars; nation shall rise against nation and kingdom against kingdom." The Rabbis state also that many plagues will come upon the entire earth, and that Israel will suffer with all the nations. Among the plagues are mentioned, "the sword, pestilence, famine and tribulations." At last there will be terrible signs in nature, in heaven and in earth, and a terrible earthquake will shake the foundation of the earth. (*Pesikta and Sota.*) It is indeed remarkable that the physical phenomena are placed at the end of the tribulation by the Jewish writers, being the true place where they belong, in harmony with the words of Jesus: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be

The travail of the Messiah.

Earthquake.

shaken." *Sanhedrin* says: In the last seven years before the Messiah, the Son of David, comes, every year will have its peculiar trouble, till at last, toward the end of the seventh year, the Messiah will come.

But there are still more remarkable predictions which harmonize with Paul's prophecies in 1 Tim. iv: 1, etc., 2 Tim. iii: 1–7, and other prophecies in the Old and New Testaments concerning the last days. Israel will have sunk down into the deepest depths of unbelief and wickedness. The wisdom of the teachers of the Scriptures will be hated, and the few who are afraid of sin are being despised, while the Law is no longer studied. All the good customs will be discontinued; no one hopes any longer for a Messiah. Before Messiah comes immorality will increase at a frightful rate. (The days of Lot.) Disobedience and violence against father and mother will be universal. The son will hate the father and the daughter lift up her hand against her mother. It will be a time when no truth is found in the earth—a time of universal lawlessness, anarchy. To make the confusion still greater, the tract *Sanhedrin* says, that false Messiahs will appear. Again we refer the reader to the Olivet discourse of our Lord. He said: "For there shall arise false Christs and false prophets, and they shall show great signs and wonders." Rabbi Joshua says, concerning the repentance which Israel will do at last before Messiah comes: "The Holy One will give to Israel a king, whose decrees and whose rule will be much harder than Haman's, and under him Israel will repent." This king no doubt is Antichrist, of whom Haman is a type.

Israel's apostasy.

The time of Jacob's trouble.

Antichrist.

The similarity in these Jewish writings with the New Testament is very striking. This ought to be very convincing to the learned Hebrew, and help him to see in Jesus of Nazareth, Him who is the true Hope of His people.

We desire to add to the interesting statements about the orthodox Jews' belief concerning the time and conditions previous to Messiah's coming the following quotations from the *Medrash* to *Shir-Ha-Shirim :*

Rabbi Chija says: The days when Messiah comes there will be a great pestilence over the entire earth. All the wicked will perish. "And the vines are in blossom; they give forth their fragrance" (Song of Sol. ii : 13). This means the saved remnant, of whom Isaiah says (chapter iv : 3), "And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy." The remnant.

Rabbi Jochunan says: "Seven years of trouble come before Messiah comes." The first year before the Son of David comes the prophecy of Amos (chapter iv : 7) will be fulfilled: "I also have withholden the rain from you," etc. In the second year (of tribulation) there will be six months of famine. In the third year there will be the great famine. Many men, women and children will die and the pious will be few. The Law and the Prophets will be forgotten by the people of Israel. The last years will bring signs in heaven and wars, and at the end of the seventh year the Son of David will come. Seven years' trouble. Son of David.

Another Rabbi says: "When Messiah comes He will find no truth (Isaiah lix : 15). The generation He will find will be like dogs."

Rabbi Levi says: When thou seest one generation after the other despising God and His Anointed, then thou mayest hope that the King Messiah will soon appear, as it is written in the lxxxix Psalm, "Wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine Anointed." But in the last verse of the Psalm we read, "Blessed be the Lord for evermore. Amen and amen."

Much could be said on the teachings of the Old Synagogue concerning the person of the Messiah, His birth and coming into the world, etc. We call attention to the fact that in many of the rabbinical writings a parallel is drawn between Moses and Messiah (*Tanchuma*, *Schemoth rabba*, *Jalkut Schimoni*, etc.) Moses had received from the Lord the promise, I will raise them up a Prophet from among their brethren like unto thee. Peter, filled with the Holy Spirit, applies in his sermon this passage to the Messiah. The modern Jewish interpreters of the Word of God deny that the promise has any reference to the coming of the Messiah, but, as stated above, the older Jewish Rabbis speak of the Messiah as a second Moses. Just as Moses grew up in the house of Pharaoh, without Pharaoh knowing that in his house the future judge through whom God was to avenge His people was dwelling, thus the Messiah, through whom God will judge the world, will dwell unknown in Edom—here the Roman empire (*Tanchuma* and *Schemoth rabba*). This is a very interesting comparison, which has escaped many a Christian commentator and preacher. Still more striking is the statement which we

Messiah and Moses.

An interesting comparison.

find in *Jalkut Shimoni:* "Israel will be a long time in tribulation after the birth of His Redeemer." Here we may notice again the story of Moses. Not till Moses came the second time was there a national deliverance for Israel; however, he was their deliverer all the same, though rejected for forty years. Israel is now in the experience of the tribulation in Egypt, waiting for the return of their Moses. On account of this parallel, the Messiah is called by the name the Deliverer. In Ruth rabba Moses is called the first Deliverer. As Moses led Israel out of Egypt, so shall the Messiah effect the last deliverance and lead His people from the dispersion into the Land of the Fathers (*Beresh. rabba* and *Tanchuma*). The Rabbis likewise believe that this second great deliverance cannot take place without the judgment over the powers in the world (the nations), just as Pharaoh and his house was judged. The *Targum Jonathan* to *Isaiah* has much to say on the consequences of that deliverance. Messiah will rebuild Jerusalem and the Temple, and establish His Kingdom over the nations, etc. Of this more later.

Waiting for His return.

Rebuilding Jerusalem.

We have now to speak of a very strange and interesting doctrine in the orthodox Jewish belief, the teaching concerning Messiah, the Son of Joseph. According to this belief Israel has two persons who are their Messiah. The first one, *Messiah the Son of Joseph*, is to be killed and then will come the second, *the Messiah the Son of David*. It seems to us there are two reasons for this belief. The first is the Jews knew of the early Christian teachings concerning a second coming, and they knew likewise the danger

Two Messiahs.

which came from such teaching and hence this invention. In the second place the prophecy of a suffering and dying servant of the Lord or the Messiah (Isaiah liii.), was a stumbling-block to them, and they were unwilling to believe this of the Son of David, with whom in their minds kingship and world-rule was closely associated, therefore another Messiah of an inferior degree must come before the victorious Son of David; and this Messiah, the Son of Joseph, is to suffer for Israel's sin, and to open the way for the coming of the King Messiah. We have spoken with many orthodox Jews on this doctrine, and proved to them from the Scriptures that there is only one Messiah, who suffered once, and who will come again in glory to build once more the tabernacle of David which is fallen down. We have pointed out to them, and that not without success, that when Messiah the Son of David will at last appear, He will have wounds in His hands, He will be the One who was pierced, and that His wounds in His hands are the final proof for His people Israel that He is their Elder Brother, Jesus of Nazareth, who suffered and died, is risen and glorified, seated at the right hand of Jehovah, and now once more revealed in majesty and glory as the King of Kings.

Isaiah liii a stumbling block.

We give a few short quotations from the Rabbis about the Messiah the Son of Joseph and the Messiah the Son of David. The Targum to the Song of Solomon says: "There are two persons who redeem thee, Messiah the Son of David and Messiah the Son of Ephraim (Joseph)." *Emek Hammelech* calls Him the Messiah, Son of Joseph, a descendant

of Jeroboam, and others say that He is the Redeemer for the ten tribes only. The Son of Joseph serves the Son of David. They are like Moses and Aaron together: the Messiah, Son of Joseph, is Aaron (Priest), and the Messiah, Son of David, Moses (King, Deliverer). Messiah, Son of Joseph, gathers the ten lost tribes together and leads them to Palestine. There He becomes the Leader of the ten tribes, but falls in battle against the armies of Gog and Magog. According to others, Messiah, Son of Joseph, is killed innocently in the service of His people, while the Messiah, Son of David, has an immortal body and life (Succa). The most remarkable passage is the one found in *Luchoth Ha-Brith :* "The Messiah, Son of Joseph, will not come in His own interest but for the sake of Messiah, the Son of David; for Messiah, the Son of Joseph, gives His life and dies, and His blood shall make atonement for the sins of the people."

Priest and King.

Atonement.

Oh, that poor blinded Israel could see to-day that there is truly a Messiah who has given His life and who died, in whom we have redemption through His blood. Oh, that they could understand that the blood of Jesus Christ His Son cleanses us from all sin. The remnant, according to the election of grace, is now being called and accepts Jesus, while the rest of the nation will continue in unbelief till, at the end of the great tribulation, the Son of David, this same Jesus, comes again, and then they will look upon Him, the Pierced One.

The most interesting part in the old orthodox Jewish belief concerning the last things, is now before us. It i

Israel's redemption and the first resurrection. The latter is always connected with that coming salvation and restoration of Israel. We wished before that poor blinded Israel might to-day see that there is truly a Messiah who has given His life for the redemption of His people —but, alas! the nation as such does not see that in our day. But when we come to study the rabbinical writings and commentaries concerning the hope of Israel, the restoration and first resurrection, we soon find that we need no longer to pity Israel's blindness, but it is now in order, to think of the blindness which in these things has happened to the Gentiles.

Resurrection.

The redemption of Israel and the first resurrection is connected in Jewish tradition with the appearing of the Messiah, the Son of David. He is called the Great Deliverer, and when He comes Israel will be delivered from the bondage of the nations which commenced with the destruction of the temple by Nebuchadnezzar. Not only is Moses the first deliverer a type of the Messiah, the second one, but also the redemption from the house of bondage Egypt s a type of the greater deliverance from all nations. (Jeremiah xvi: 15, 16). According to *Pesikta*, Messiah begins that redemption like Moses did; He reveals Himself and then disappears for a time. A number of writings say that His disappearance will last for forty-five days, during which time there will be great trouble on earth, while His faithful ones will be miraculously kept. After that time the Redeemer appears again, and the first thing He will do will be the destruction of the world power. The old Jewish synagogue understands by this world-power the fourth

empire, and, of course, this means Rome. (*Aboda-zora. Tanchuma, Theruma.*) The Roman Empire is also called Edom because Esau, as the adversary of Jacob, is a type of Israel's enemies. This fourth empire in many places is spoken of as an empire full of enmity against God; wickedness and ungodliness will abound, and it stands in contrast to the Kingdom of Heaven, which begins only when Messiah is revealed. In Daniel vii: 23, we read: "The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms and shall devour the whole earth, and shall tread it down and break it in pieces. *Aboda-zora* says to this: "This fourth beast is wicked Rome, whose dominion is over the whole earth." Everywhere in Jewish tradition the thought is expressed that the Roman world power is to be conquered and destroyed when the Messianic Kingdom is ushered in.

Roman power destroyed.

Daniel vii: 23.

Every student of prophecy knows that the Old Testament and the New Testament speak of a personal Antichrist, in whom Satan and all wickedness is to be personified, and that this wicked one will be destroyed by the coming Lord from Heaven. (Isaiah xi: 4; lix: 19, 20; Ezekiel xxviii: 1–17; 2 Thessalonians ii: 3, 8, etc.) The same leader of lawlessness and wickedness is spoken of in different rabbinical writings. He is mentioned as a mighty ruler who will stand in the time when Messiah comes at the head of the Roman Empire, and he will unite in himself enmity against God and hatred against his people. This leader is called *Armilus*. *Targum Jonathan* says to Isaiah xi: 4, "This *Armilus* is the last enemy of Israel,

Antichrist.

Isaiah xi : 4. and Messiah will kill him with the word of His mouth and the breath of His lips."

Connected with this wicked leader whom Messiah will find in the earth when He comes, are great tribulations and much weeping, while godliness and piety have almost ceased in the earth. *Debarim rab.* says, "Israel said before the Holy One, blessed be His name, how long shall we be trodden down and enslaved by his hand? The Lord said, Tell them the day dawns of which it is written, There shall come a star out of Jacob and a sceptre shall rise out of Israel." (Numbers xxiv.) When that star comes out of Jacob and burns the stubbles of Esau, according to Obadiah 18, then shall come My kingdom and My King. *Mechilta* says, "It is unknown when the kingdom of David will be established and when the destruction of the world power is to take place." The capital of the empire itself, that is Rome, will be destroyed. One book mentions the Jews as the instruments used in the destruction of Rome. The Roman Empire will be punished by the same plagues which came upon Egypt in the days of Moses, and like Egypt the Roman Empire will become a great wilderness.

After this judgment and destruction Israel will be liberated, and will be gathered from all nations and led back by the powerful hand of Jehovah to the home-land. (*Peskita.*)

Restoration. This is certainly the true biblical teaching on Israel's restoration. The restoration which we are privileged to see in our times in the Zionistic movement seems to be a mock restoration—that is, one in unbelief—which is likewise foretold in prophecy. The true restoration will come after

the King has been manifested in His glory. *Shir rab.* asks, "Why does Messiah come? To gather the dispersed of Israel." Divine power will in this gathering be manifested. According to the *Jalkut* even the winds will fight among themselves, and the north wind will say, "I will bring them back," and the south wind will say, "No, I will bring them;" but the Holy One will settle their dispute and they will all bring them together. The ten tribes are also mentioned in a number of commentaries as becoming reunited with the two tribes, while others teach that the ten tribes have no hope in that direction.

It certainly is a blessed fact that the orthodox Jew who sticks faithfully to the Word of God and believes in the teachings of the old Jewish synagogue, waits believingly for the manifestation of the King and for the fulfillment of the sure word of prophecy. Surely the time will come when there will be a great surprise in two directions. Israel waiting for that coming redemption and restoration will be surprised to find that Jesus of Nazareth, so long rejected, is He who has brought them salvation and is their own King and Lord; while Gentile nations, and in them Christendom, will be surprised to find Israel restored, the kingdom people for this earth, then the head and no longer the tail. Great surprises.

The rabbinical teachings make it clear that all Israel is to share the blessings of the Kingdom of the Messiah when He comes. *Bereshith Rabba* says, "We shall cry aloud with joy. When? When the prisoners come up from Sheol, and the Shekinah is leading them, as it is written in Micah ii: 13. "The breaker is coming up before them;

Micah ii : 13.

they have broken up, and have passed through the gate and are gone out by it ; and their King shall pass before them, and the Lord at the head of them." The resurrection of all the righteous dead takes place. According to Abarbanel and Kimchi the resurrection of the *righteous dead* comes after Israel has been restored to the land, while others teach that it will take place during the reign of Messiah. He is called in *Medrash Tehillim* Jinnon, because He raises the dead. *Sanhedrin* says, God gives the key to the resurrection of the dead to Messiah. It is also taught that the resurrection from the dead, brought about by Messiah, will be the means to bring the nations of the earth to the knowledge of the One God.

The resurrection of the just.

The resurrection will take place in the Holy Land, which is sometimes called the Land of the Living. Those who are not buried in the land are rolled in subterranean passages to the land to be raised there. A great deal of superstition is connected with this "rolling" of the dead.

We read likewise of the sounding of a great trumpet. It is given in detail as follows : "The Holy One takes a great trumpet and sounds it, and the tone is heard over the entire earth. The resurrection takes place under seven sounds from the trumpet. At the first sound, the whole earth is moved ; at the second, the dust is separated ; at the third, the bones of the dead are gathered ; at the fourth, the different members receive warmth ; at the fifth, they receive skin and veins ; at the sixth sound, the souls become reunited to the bodies ; and, when the trumpet is heard the seventh time, they are raised up and stand upon their feet."

A trumpet sounded.

One of the strangest myths found in Jewish Eschatology is the one concerning a bone of the human body which is incorruptible. It is a small bone which cannot be destroyed, and it will be the starting point for the resurrection of the body. Much is also said about the resurrection of the dead, whether the dead will have clothes or not. *Sanhedrin* says, The Corn of Wheat is laid into its grave clothed, and it comes to life again in the same form; if that is the case with the corn of wheat, how much more will it be then with the human body? The resurrection body will have no defects. Blindness, lameness, deafness, etc., will be completely healed. After the living have been restored to the land and the dead have been raised, the glorious Messianic age, the Kingdom will commence, according to the Jewish belief.

Resurrection body.

The Messianic age is called *Olam Haboh*, the world to come. With it begins the eternal life. The present age is called *Olam Haze*, this age. *Shemoth Rab* speaks beautifully of this present age as the time when the bride is called and the betrothal takes place, but the world to come, *Olam Haboh*, is the wedding. In this present age there are the little gifts to the bride, but in the days of Messiah the fullness of Jehovah will be given. The world to come or Messianic age begins, according to *Bereshith Rab*, with the rebuilding of the Temple, and it ends with the revolt of Gog and Magog. Jewish tradition holds that the Messianic age will bring a literal fulfillment of Old Testament prophecy. That fulfillment will be restoration and the fullness of Israel. Oh, that such interpretation, so true and

Literal fulfillment.

vital, would be given to Christendom! Wonderful does the Talmud speak (*Shabbath*) of that restoration: "All prophets have prophesied concerning the days of Messiah, but about the world to come the word is written, "No eye hath seen.'" . . . Rabbi Joseph Albo says: "The world to come will be revealed step by step."

How long will the Messianic age last? Many different answers are given to this question. Some say forty years, others one hundred, six hundred; again, several speak of one thousand years, two thousand years, and Rabbi Abahu says seven thousand.

The rebuilding of Jerusalem, and in it the temple, forms a good part of the discussions in rabbinical writings. The Holy One shall make Jerusalem inhabitable again, and the righteous will dwell there. The rebuilding of the city will take place when the scattered nation is restored, and not before. Jerusalem becomes then the Metropolis of the whole earth. *Baba Bathra* says that the doors of the city will be adorned with precious jewels. In this present age the land is marked by stones and trees, but in the world to come the landmarks will be pearls and costly stones. Jerusalem will cover twelve square miles. The entire city will be lifted up higher and higher, till at last it will reach the throne of glory in the heavens. The City of God towers over everything in the world. It continues to expand, and becomes larger and larger, because in it all the exiles and many nations are to find a glorious shelter. Still higher than the city is the temple of the Messianic age. The *Targum* says: "Messiah will build the temple, which was

Jerusalem Metropolis.

destroyed and desecrated on account of our sins. Several traditions say that Messiah will build the third temple. This third House of God will be the most glorious which ever stands in the earth. The last house will be more glorious than the first. It becomes the great centre of the world and for the nations. It is so high that all the world will see the glorious hill with its wonderful structure. The most wonderful hymns of praise and thanksgiving will be heard in that temple."

The sacrifices are again brought in the temple. Everything will be again like as it was in the olden times, with the exception that this temple is not only for Israel, but it is for all the nations. The whole law given through Moses will then be fulfilled. Messiah Himself will teach then His people. Still more is said in different traditions concerning the righteousness and blessedness of Israel and the nations in the Messianic age. There is then a perfect peace between God and Israel. Messiah, the Prince of Peace, will have accomplished this. Not only is there peace with God, but there is likewise peace for Israel, outwardly, for the world-powers which oppressed Israel are no more in existence. The image of Nebuchadnezzar has been pulverized. (*Berachoth.*) The fruitfulness of the land returns, and it is so wonderful that the trees give a new fruit every day. The curse laid upon the woman is removed, and for the people of God there is no more death. The nations will serve Israel, and their lives will be greatly prolonged. God's glory will again be seen upon the human countenance.

Messiah reigning.

ZIONISM, THE GREAT JEWISH NATIONAL MOVEMENT.

Zionism, the Great Jewish National Movement.

THE birth of Zionism, the great revival of Jewish nationalism, falls into the closing years of the nineteenth century. Never has there been such a wonderful and world-wide movement for national restoration among the Jews, since the day when Jerusalem fell, at the beginning of this Christian age. With this we do not say that the love and enthusiasm for the land of the Fathers ever had died out in Jewish hearts. For centuries the poor scattered sheep of Israel repeated year after year, at the feast day of their great national birthday, "this year here, next year in Jerusalem," and the tear-dimmed eyes of thousands looked towards the distant East. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Psl. cxxxvii). This has been always the sentiment of every true, orthodox Hebrew.

After the first half of the nineteenth century was passed different appeals for colonization of Palestine were made and movements started to help along Jews who desired to return to the old home land. The *Chovevei Zion*, Lovers of Zion, society was the strongest. This society was founded in London and may be called the first great attempt of a restor-

Lovers of Zion.

ation from the side of the Jews. The objects of the Lovers of Zion are the following:

1. To foster the national idea in Israel.

2. To promote the colonization of Palestine and neighboring territories by Jews by establishing new colonies, or by assisting those already established.

3. To diffuse the knowledge of Hebrew as a living language.

4. To better the moral, intellectual, and material status of Israel.

The Chovevei Zion had much success both in colonization and in creating a strong national feeling among Hebrews.

Other societies.

Other societies endeavoring the same followed the Lovers of Zion. In Berlin the society "Ezra" was started; in Vienna, "Kadimah"; in London, the "Benai Zion"; in New York, the "Shore Zion," as well as others. All these may be termed forerunners of the greatest movement, Zionism. Since the arrival and almost miraculous growth of this national revival among the Jews, these smaller societies have been forced into the background.

It is a significant fact, which must not be overlooked, that Zionism, so suddenly called into existence, was born in a time of the fiercest persecution of the Jews, a persecution almost world-wide. It is true that the last decade of the much lauded nineteenth century, with its boasted progress and Christian (?) civilization, produced the vilest attacks

Anti-Semitism.

of Anti-Semitism, and thousands and thousands of Jews suffered as much as their fathers did. It is not our intention to rehearse these deeds done by nations who call themselves

"Christian"; but it is only a few years, when the streets of Paris were filled with howling mobs crying, "Down with the Jews." And what about Russia and her crimes against the Jews? What about the hundred thousand driven like cattle through the pale, created by the land of the north, and then wilfully forced out from house and home, from kindreds and friends, to look in distant countries for a refuge? Some were wandering from one European country to the other, footsore and disheartened, ever fulfilling the words in the Book, "no rest for the soles of their feet." The great masses of Jews in Eastern Europe may well be called "the football of nations."

We must not forget Roumania and her inhuman treatment of the Jews in expelling them from her borders; nor Austria with her Anti-Semitism and Germany with her Ahlwardt and Stöcker. Kishineff with its darkest deeds of blood and shame, that awful page of modern history is still vivid in the memory of the reader and needs no mention here. Persia, Algiers, Morocco, Egypt, Turkey and other countries all did their share in persecuting the seed of Abraham. One fact more, a fact as startling as it is significant. We have reference to the revival of the so-called "blood accusation." It is the malicious and satanic accusation that Jews use for certain ceremonials the blood of Christians, whom they kill for this purpose. Some have declared that this lie was an exclusive growth during the middle ages, and that it could not prosper in the enlightened nineteenth and twentieth centuries. Careful research and present history reveals entirely different facts. In the year 1144 we find

Blood accusation.

the first case on record. Five other cases of the blood accusation are recorded in the twelfth century. In the thirteenth century fifteen cases are on record; in the fourteenth, nine cases; in the fifteenth, sixteen cases; in the sixteenth, thirteen cases; in the seventeenth, eight; in the eighteenth, fifteen, and in the nineteenth we have the record of *thirty-nine* cases.

A number of these were made during the last ten years. On account of these baseless accusations 132 Jews were killed during the nineteenth century (that century of progress!) and some 125 severely injured, and a much larger number imprisoned and harassed. This surely does not look as if this age is getting more enlightened and becoming more tolerant. It shows that there is as much, and perhaps more, superstition in the world and hatred against the Jew than ever before. Hebrews should learn a lesson here. Many dream of tolerance, and even Zionism thinks that with the foundation of a Jewish State persecutions will cease. This is an idle dream. Smouldering in the nations is still the same old hatred against the Jew, which may soon be fanned into a burning flame. From the Word of God, as taught in this volume, we learn that a great persecution for the Jews is coming, the great tribulation (Jeremiah xxx:7; Daniel xii:1). These persecutions of the present day are but harbingers of the last outbreak by the confederacies of nations against the Jew.

Great trouble.

And in these days of trouble and evil signs for the Jewish race Zionism came into existence.

The founder of Zionism and successful leader of the

movement was Dr. Theodore Herzl. The people whom he so strangely united around his great ideal and enthused as no other leader of the Jews has done for 2,000 years and over, the people whom he organized and led on towards the goal, a Jewish State, are mourning now for him, for Herzl, in the prime of his manhood, was taken away by death from this earthly scene in July, 1904. Only after his death has it become evident how he was loved and honored amongst his people. Many mighty princes have fallen in Israel, but none seems to have been as much mourned and missed as Herzl. Dr. Herzl's death.

No doubt, the God of Israel, the keeper of His people, wants His covenant people to learn lessons by so suddenly removing the man, whom some called "their Moses," and almost reverenced as "the Messiah." The lesson for Zionists should be what God has so clearly shown in His Word, that not man but the Lord Himself will lead His people back and deliver them from the house of bondage, as He did of old. The

Zionism should have in its platform from their own Scriptures the words which are written in Deut. xxx:1-10, and trust in Him, who is able.

To give a complete history of Zionism would be impossible in our pages; we can trace only part of it and point out a striking fact here and there.

And who was this Dr. Th. Herzl? A typical son of the people. Born on May 2, 1860, in one of the hotbeds of Anti-Semitism, Buda-Pest, he received his education in the Who was Dr. Herzl?

University of Vienna, where he studied law and received there his title as Doctor of Laws (LL. D.). Early he turned to journalism and wrote a number of plays for the "*Burg Theater,*" of Vienna. Later he published several books and became connected with the "*Neue Freie Presse,*" a strong German-Austrian newspaper owned by Jews and organ of the liberal party, which worked against Anti-Semitism. His work made it necessary to travel in France and England. He became early acquainted with the man who stood by him in his Zionistic labors, Dr. Max Nordau, of Paris. For several years he could feel the pulse of the ever rising Anti-Semitic agitation. From 1891 to 1895 Herzl resided in Paris; this was during the celebrated Dreyfus case. No doubt the Anti-Semitic mutterings of a great coming storm to break over the entire Jewish race residing in Europe, was the spur for Herzl to write his famous "*Der Judenstaat*" (The Jewish State).

The Jewish State.

After much opposition and preliminary work Herzl came more and more to the front. We cannot follow the whole development. In the early part of 1896 an English edition of "*Der Judenstaat*" appeared, and in the summer of the same year he visited Constantinople. About six months later, "*Die Welt*" (The World), the great Zionistic newspaper, was begun, and in February the first Zionistic Congress was proposed. This first great Congress, one of the greatest events in modern Jewish history, was held in the city of Basle, in August, 1897.

Congress.

This Congress was a remarkable Jewish gathering. Eu-

rope, America, Asia and Africa had sent their numerous delegates. What a scene it was! Several hundred Jews, all enthusiastic for the national idea.

Following are the resolutions passed with unanimity by the Congress. They express, in very concise form, the aim and object of the Zionist movement.

"Zionism aims to procure for the Jewish people a rightfully secured home in Palestine. To attain this end the Congress has in view the following measures: 1. Immigration into Palestine of Jewish agriculturists and artisans. 2. The organization and union of all Judaism by all proper means and by such general institutions as are compatible with the laws of nations. 3. The strengthening of the Jewish national consciousness. 4. Preparatory steps to obtain from the interested governments the necessary consent to the aims of Zionism." Aim of Zionism.

One of the first things they did was to send a telegram to the Turkish Sultan, in which this monarch of the bloody hand received the thanks of the Congress for "the solicitude which he has manifested toward his Jewish subjects." And it must be acknowledged that the "unspeakable Turk" has not been as much of an anti-Semite by way of persecuting and oppressing the Jews in his domains, as the majority of the so-called Christian monarchs of Europe and their subjects.

An executive committee of twenty-one, with headquarters at Vienna, has been chosen, which is charged with (1) propaganda, (2) diplomatic and financial negotiations, and (3) practical colonization.

Among the leading thought was of course the purchase of land from the Sultan. There was a great deal of opposition to the scheme by orthodox rabbis. We mention here especially one intelligent protest coming from a learned New York rabbi.* It is well worth reading:

Orthodox objection.

"It is remarkable that all prominent Hebrews are in favor of Zionism as an institution, though they are not united in favor of methods proposed by leading Zionites. But in a movement of this kind it is to be expected that much debate, many diverse opinions must be heard. Perhaps the whole impulse in the direction given to Zionism by Dr. Herzl and Max Nordau, the leading spirits of the approaching Zionist Conference, is wrong. Perhaps much of it is right. It must, however, be here stated that earnest Hebrews protest against the promulgation of any ideas which will interfere with the faithful discharge of the duties of citizenship in the land of their adoption or residence. Not that Dr. Herzl or Dr. Nordau propose any such. The feature in their programme which calls forth objection from leaders of Hebrew thought is the idea of obtaining Palestine by purchase from the Sultan of Turkey. But the Jewish question being presented to the world now by the present Zionistic agitation brings to the fore certain points on which there should be a clear understanding. True Zionism is founded on the Bible. Any idea at variance with the teachings, direct or indirect, of the Bible, will ever be rejected by the vast majority of Hebrews as not being true Zionism. It is for this

*Dr. Pereira Mendes.

very sufficient reason that the purchase idea is rejected. The 'Ye shall be redeemed not by money' of the prophet (Isaiah lii:3) is taken literally in this connection, even though the inadvisability of obtaining possession of Palestine by such methods must be apparent. For a part of the programme of the re-establishment of a Jewish state is the gradual abolition of war, and the Hebrews would not or could not be expected to be prepared for war to defend a possession of their land. And, to avoid this, there must be an understanding between all the great powers and the Hebrews. It must not be a private arrangement with Turkey alone. The question of the possession of Palestine must not be brought forward at this juncture. The time is not ripe. It is a question that must be left for the guidance of the higher Power, which has shaped, does shape, and ever will shape, the destinies of the Hebrew nation."

Here is a bold and significant utterance. The rabbi who wrote these words believes in the Bible as the Word of God, however his voice and protest was not heard.

Dr. Herzl was the leading figure of the Congress and almost idolized. We quote parts of his first address to the great Zionistic gathering:

Address by Dr. Herzl.

"As one of the callers of this Congress I have the honor assigned to me to bid you welcome. I shall do it in few words, for each of us will do good service to the cause if he uses sparingly the precious minutes of the Congress. In these three days we have many important matters before us. We mean to lay the foundation for the house that shall one day shelter the Jewish nation. The cause is so great that we

can speak of it only in simple language. We shall hear reports on the condition of the Jews in the various countries. You all are aware, if perhaps only vaguely, that this condition, with few exceptions, is not a happy one. We should hardly be here were it otherwise. The community of our misery has suffered a long interruption, although the various scattered portions of our people had to endure the same things everywhere. It has been reserved for our day, with its marvels of communication, to render possible a reunion and a mutual understanding between the separated ones. And in this our time, so exalted in other respects, we find ourselves surrounded on all sides by the old hatred. Anti-Semitism is the modern name, only too well known to you all, of this outbreak. Its first effect upon the Jews of to-day was surprise, which changed into pain and anger. Perhaps our enemies do not know or realize at all, how deeply they have hurt in our inmost soul those of us whom possibly they did not intend to hit mainly. Modern Judaism, refined, cultured, which has outgrown the Ghetto, and has become disused from trafficking has received a stab to the heart. We can say this calmly to-day without raising the suspicion as though we wanted to appeal to the tear-glands of our opponents. We understand ourselves."

. . . . . .

"Already Zionism has accomplished something remarkable, which has been considered impossible ere this, to wit.: the close affiliation of the most modern elements in Judaism with the most conservative. Since this has come about without unworthy concessions from either side, it is additional

proof, if such were needed, of the fact that we Jews are truly a nation. Such a union is possible only on a national basis.

. . . . . .

"Our movement, consequently, in order to be rational, has to aim openly at rightful guarantees. Colonization thus far has attained what it could. It has demonstrated the fitness of the Jew for agriculture. But the solution of the Jewish question it is not and cannot be in its present form. That is the reason why it has not found very many sympathizers. Why this? Because the Jews can calculate and can do it well. If there are nine million Jews and if it were possible to colonize annually ten thousand of them in Palestine, the solution of the Jewish question along that line would require nine hundred years. That does not look practical. But the idea of setting ten thousand Jews annually in colonies is simply preposterous. The Turkish government would in that case resume at once the old prohibitory policy, and that would be what we like. To think that Jews could be smuggled into the land of their fathers is a delusion. Nor would it be in our interest to go there prematurely. The immigration of the Jews signifies a mighty infusion and afflux of new forces into the land now impoverished and into the whole Ottoman empire. His majesty, the Sultan, has had, however, the best experiences with his Jewish subjects, as he has been to them a kind sovereign. These are conditions, therefore, which are likely to lead to good results under wise and proper management. The financial aid which the Jews might render Turkey is not inconsiderable and would tend to the removal of many disadvantages

under which the land is now suffering. And if a part of the Oriental (Eastern) question is solved in the solution of the Jewish problem it will be to the advantage of all civilized nations. The settling of the Jews in their country would also mean a betterment of the condition of the Christians in the Orient.

"But it is not from this quarter only that Zionism may look for the sympathies of the nations. You know that the Jewish problem in many states has become a vexed one and a calamity for the government. To take the Jews' part means opposition from the inflamed masses. To antagonize the Jews is calamitous economically, by reason of the peculiar influence of the Jews upon the commerce of the world. Of this there are a number of examples. Finally, if the government remain neutral toward the Jews, the latter find themselves without protection in the existing order of things and take refuge in anarchism. Zionism, or self-help for the Jews, forms the outlet for these various and grave difficulties. Zionism is simply the peacemaker. To be sure its lot will likely be that of most peacemakers—it will have to do the most fighting.

"All this my friends and myself have said often. We shall not weary of saying it over and over until we are understood. On this solemn occasion, when Jews from all countries are assembled here in obedience to the old call of the nation, to-day let us solemnly repeat our confession. What an inspiration to think that at this moment the hopes and expectations of hundreds of thousands of our people are centered upon our gathering. To distant lands, even across the

ocean, the next hour will carry the tidings of our deliberations and resolutions."

And even so it was. To distant lands, across the oceans, from continent to continent, the news flashed and a national fire was kindled among the Jews with that first congress, which still burns.

Other Congress gatherings.

The second congress was held in the same place in August, 1898, the third in 1899, also in Basle, and the fourth in London, in 1900. Heroic labor was done by Herzl and his associates. The foundation of a Zionist Bank and Trust was suggested at the second congress and soon became established, and is now upon a solid basis. Herzl and his committee were received by the German Emperor at Jerusalem in 1898, and in May Dr. Herzl had a number of audiences with the Sultan of Turkey. Twice more he paid his visit to the Porte and each time he had audiences with that sinister person, who still holds Palestine in his blood-stained grasp. Herzl was with the Sultan in January and August, 1902. He also was received by the King of Italy and the Pope. The fifth congress was held in 1901 and the sixth in the month of August, 1903. In this congress an offer was received by the British Government to permit a Jewish national settlement in British East Africa. This offer and the deliberations which followed nearly caused a division of the ranks of Zionism. But the crisis is past.

Remarkable growth.

Of the remarkable growth of Zionism, its many organs in Jewish, German, Hebrew, English, Italian and other continental languages, the hundreds and hundreds of societies started all over the world, the enthusiasm of Jews in Sydney,

Australia, South Africa, New York, London, Paris, San Francisco, Montreal and in towns and villages, all this we have to pass over. It is not necessary to go into details. The movement is gaining continually, and though the leader is gone, the fiery enthusiasm remains. What further developments will there be? Who will be the man, who takes Herzl's place? All this will be interesting to see.

We quote from the famous document of Herzl, the document, which only now is being fully appreciated by the Jews, "Der Judenstaat."* In his introduction he says:

The Jewish State.

"The Jewish question still exists. It would be useless to deny it. It is a remnant of the middle ages, which civilized nations do not even yet seem able to shake off, try as they will. They certainly showed a generous desire to do so when they emancipated us. The Jewish question exists wherever Jews live in perceptible numbers. Where it does not exist, it is carried by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence produces persecution. This is the case in every country, and will remain so, even in those most highly civilized—France itself being no exception—till the Jewish question finds a solution on a political basis. The unfortunate Jews are now carrying Anti-Semitism into England; they have already introduced it into America.

I believe that I understand Anti-Semitism, which is really

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*To those interested who would like the entire pamphlet we recommend the translation with preface published by the Maccabean Publishing Co., 320 Broadway, N. Y. Price 50 cents.

a highly complex movement. I consider it from a Jewish standpoint, yet without fear or hatred. I believe that I can see what elements there are in it of vulgar sport, of common trade jealousy, of inherited prejudice, of religious intolerance, and also of pretended self-defence. I think the Jewish question is no more a social than a religious one, notwithstanding that it sometimes takes these and other forms. It is a national question, which can only be solved by making it a political world-question to be discussed and controlled by the civilized nations of the world in council.

We are a people—One people.

We have honestly endeavored everywhere to merge ourselves in the social life of surrounding communities. It has not been permitted to us. In vain are we loyal patriots, our loyalty in some places running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers, and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering. The majority may decide which are the strangers; for this, as indeed every point which arises in the commerce of nations, is a question of might. I do not here surrender any portion of our prescriptive right, for I am making this statement merely in my own name as an individual. In the world of to-day, and for an indefinite period it will probably remain so, might precedes right. Therefore it is useless for us to be loyal

patriots, as were the Huguenots who were forced to emigrate. If we could only be left in peace. . . .

But I think we shall not be left in peace.

Oppression and persecution cannot exterminate us. No nation on earth has survived such struggles and sufferings as we have gone through."

The following is one of the most interesting utterances:

"The whole plan is in its essence perfectly simple, as it must necessarily be if it is to come within the comprehension of all.

"Let the sovereignty be granted us over a portion of the globe large enough to satisfy the reasonable requirements of a nation; the rest we shall manage for ourselves.

The plan.

"The creation of a new State is neither ridiculous nor impossible. We have in our day witnessed the process in connection with nations which were not in the bulk of the middle class, but poorer, less educated, and consequently weaker than ourselves. The governments of all countries scourged by Anti-Semitism will serve their own interests in assisting us to obtain the sovereignty we want.

"The plan, simple in design, but complicated in execution, will be carried out by two mediums: the Society of Jews and the Jewish Company.

"The Society of Jews will do the preparatory work in the domains of science and politics, which the Jewish Company will afterwards practically apply.

"The Jewish Company will see to the realization of the business interests of departing Jews, and will organize commerce and trade in the new country.

"We must not imagine the departure of the Jews to be a sudden one. It will be gradual, continuous, and will cover many decades. The poorest will go first to cultivate the soil. In accordance with a preconcerted plan, they will construct roads, bridges, railways, and telegraphs; regulate rivers, and build their own habitations; their labor will create trade, trade will create markets, and markets will attract new settlers; for every man will go voluntarily, at his own expense and his own risk. The labor expended on the land will enhance its value, and the Jews will soon perceive that a new and permanent sphere of operation is opening here for that spirit of enterprise which has heretofore met only with hatred and obloquy.

"If we wish to found a State to-day, we shall do it in the way which would have been the only possible one a thousand years ago. It is foolish to revert to old stages of civilization, as many Zionists would like to do. Supposing, for example, we were obliged to clear a country of wild beasts, we should not set about the business in the fashion of Europeans of the fifth century. We should not take spear and lance and go out singly in pursuit of bears; we should organize a large and active hunting party, drive the animals together, and throw a melinite bomb into their midst.

"If we wish to conduct building operations, we shall not plant a mass of stakes and piles on the shore of a lake, but we shall build as men build now. Indeed, we shall build in a bolder and more stately style than was ever adopted before, for we now possess means which men never yet possessed.

"The emigrants standing lowest in the economic scale will be slowly followed by those of a higher grade. Those who at this moment are living in despair will go first. They will be led by the mediocre intellects which we produce so superabundantly, and which are persecuted everywhere.

"This pamphlet will open a general discussion on the Jewish question, avoiding, if possible, the creation of an opposition party. Such a result would ruin the cause from the outset, and dissentients must remember that allegiance or opposition are entirely voluntary. Who will not come with us, may remain.

"Let all who are willing to join us, fall in behind our banner and fight for our cause with voice and pen and deed.

"Those Jews who fall in with our idea of a State will attach themselves to the Society, which will thereby be authorized to confer and treat with governments in the name of our people. The Society will thus be acknowledged in its relations with governments as a State-creating power. This acknowledgment will practically create the State.

"Should the powers declare themselves willing to admit our sovereignty over a neutral piece of land, then the Society will enter into negotiations for the possession of this land. Here two territories come under consideration, Palestine and Argentina. In both countries important experiments in colonization have been made, though infiltration of Jews. An infiltration is bound to end in disaster. It continues till the inevitable moment when the native population feels itself threatened, and forces the government to stop the fur-

ther influx of Jews. Immigration is consequently futile unless based on an assured supremacy.

"The Society of Jews will treat with the present masters of the land, putting itself under the protectorate of the European Powers, if they prove friendly to the plan. We could offer the present possessors of the land enormous advantages; take upon ourselves part of the public debt, build new roads of traffic, which our presence in the country would render necessary, etc. The creation of our State would be beneficial to adjacent countries, because the cultivation of a strip of land increases the value of its surrounding districts in innumerable ways.

Palestine or Argentina?

"Shall we choose Palestine or Argentina? We shall take what is given us, and what is selected by Jewish public opinion. The Society will settle both these points.

"Argentina is one of the most fertile countries in the world, extends over a vast area, has a sparse population and a mild climate. The Argentine Republic would derive considerable profit from the cession of a portion of its territory to us. The present infiltration of Jews has certainly produced some friction, and it would be necessary to enlighten the Republic on the intrinsic difference of our new movement.

Palestine the goal.

"Palestine is our ever-memorable historic home. The very name of Palestine would attract our people with a force of marvellous potency. *Supposing His Majesty, the Sultan, were to give us Palestine, we could in return pledge ourselves to regulate the whole finances of Turkey.* We should there form a portion of the rampart of Europe against Asia,

an outpost of civilization as opposed to barbarism. The sanctuaries of Christendom would be safeguarded by assigning to them an extra territorial status, such as is well known to the law of nations. We should form a guard of honor about these sanctuariés, answering for the fulfilment of this duty with our existence. This guard of honor would be the great symbol of the solution of the Jewish Question after eighteen centuries of Jewish suffering."

. . . . . .

What meaning has Zionism for Christians?

What significance has this great national revival among the Jews for us Christian believers? Has it any prophetic meaning? Is there anything in the prophetic Word, which foretells such a movement? These are the questions often asked by interested students of the Word of God. That Israel is to be restored to the land of the fathers, and a remnant of His people to possess the land and receive the long promised blessing, has been clearly proven by the Scripture expositions contained in this volume. Zionism, we wish to say, is not the divinely promised restoraton of Israel. That restoration is brought about by the personal, visible and glorious coming of the Son of Man. Zionism is not the fulfilment of the large number of predictions found in the Old Testament Scriptures, which relate to Israel's return to the land. Indeed, Zionism has very little use for arguments from the Word of God. It is rather a political and philanthropic undertaking. Instead of coming together to search their own Scriptures, humbling themselves before God, calling upon His name, trusting Him, that He is able to perform, what He has so often promised, they speak

about their riches, their influence, their Colonial Bank and court the favor of the Sultan. The great movement is one of unbelief and confidence in themselves instead of God's eternal purposes. It is therefore an attempt of the Jewish people to solve themselves the question of their national future and national welfare, without considering the spiritual and the divine side at all. If Zionism succeeds, and no doubt it will, it will be a partial return of the Jews in unbelief to their land. Is such a return anywhere foretold in the Scriptures? We do not know of a single passage which tells us that such should be the case and yet it is evident by all the predicted events which fall into the closing years of this present age, that in order that these events can be fulfilled, a part of the Jewish nation must be back in the land; while among them is the believing remnant, the great majority will be unbelieving.

Restoration in unbelief.

Not alone that, but a temple must be built again (and quite often Zionists have mentioned this) and a daily sacrifice be brought (Dan. xi:31). We mention a few Scriptures, which cannot be fulfilled except a part of the Jewish people dwell in Palestine. Zechariah xii; xiii and xiv; Daniel ix:37; xi and xii; Ezekiel xxxviii; Matthew xxiv, and similar passages.

That one of the first things Zionism did was to send a telegram to the Sultan, expressing their thanks to him and later the Sultan sending his greetings to the congress, and that Dr. Herzl had repeated friendly audiences with the Sultan, whom he pictured as a kind-hearted (!) man, is very significant. There are Scriptures which plainly tell us, that in

some future day a powerful ruler will make a covenant with the Jews, claiming to be their great friend and giving them great privileges in their own land. It foreshadows how these Scriptures may soon be fulfilled. There can be no doubt a great portion of the Jewish people is nationally aroused and a partial return of large numbers of them may soon be history. For us Gentiles this fact is a solemn reminder that the sands of the times of the Gentiles are fast running out. For us Christian believers, who, like the Thessalonians, wait for His Son from heaven, it is a reminder too that our gathering together unto Him is not far away.

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TWO HYMNS OF ZIONISM.

I.

God, we implore of Thee
End Zion's misery,
Send her Thy aid!
Send Thou her sons to heal
Wounds which the years reveal,
Woes which at last in weal
For aye shall fade.

God, loving, tender, good!
As if in widowhood
She weeps for Thee!
Be once more reconciled,

As father pities child
Pity her grief so wild,
She weeps for Thee!

Now bid her weep no more,
Do Thou her sons restore—
Love, gift from Thee!
Make those who still would stay
In other lands obey
Thy holy law, that they
World-priests may be!

For some by Thy command
Must live in ev'ry land
To make Thee known!
Priests to the world are we
This is our destiny,
Till all shall bend her knee
To Thee alone. —Dr. Pereira Mendes.

II.

Now that the bond is welded
And all our hearts agree,
Let us be up and doing,
Let "work" our watchword be.
Our hands with zeal and courage
Shall in this cause be plied;
Yet keeping peace unbroken,
With Wisdom as our guide.

No vain and empty boasting
  Shall from our lips proceed;
Our vaunt shall be achievement,
  Our pride, the noble deed.
Let zeal for high endeavor
  In ev'ry accent ring;
Till our great hope accomplished
  New Psalms to God shall sing.

O, long awaited moment,
  Dawn on the Jewish heart,
When Israel's ling'ring sorrow
  Shall from her soul depart;
When in the olden homestead
  And under Heaven's ward,
A nation 'mid the nations,
  His place shall be restored.

In spite of foe's resistance,
  In spite of weakling's fears,
We'll keep the truth here plighted
  Through all the coming years!
And never rest or falter
  Until the goal we see;
Released from slavish fetter,
  "New Israel" stands forth free!

JEWISH STATISTICS.

Jewish Statistics.

No certainty about numbers.

IT is impossible to give the exact number of Jews living in the world, for the simple reason that no census can be taken of them. In fulfillment of Prophecy they are now scattered into the corners of the earth and the islands of the sea. Perhaps there is no country, no nation, no territory in which the Jew is missing. But recently remnants of the Hebrew race were discovered in Africa, and there are Jews in the interior of China and elsewhere. Everywhere the Jew witnesses by his presence in the great dispersion to the truth of the Bible.

Gentile hatred and superstition, especially in the middle ages, often attempted to make an end of the Jews. These attempts were the manifestation of the same power which prompted Haman of old to have all the Hebrews slain. Satan hates the Jews, because they are God's earthly people with a wonderful destiny. And he hates them because He who has defeated him and who will make an end of his power shortly, came according to the flesh from that nation. Often the poor blinded Gentiles, instruments of Satan, triumphed because they thought the Jews were getting less and less and would soon be gone from the face of the earth. But like the bush Moses saw in the desert, the fire burned,

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Their preservation a miracle.

but the bush was not consumed, so the Jews were persecuted and not consumed. The preservation of the Jew is a miracle. Indeed, the greater the persecution, like in Egypt of old, the greater the increase. And what happens to the nations which touch the burning bush? Think of Spain, unhappy Spain. Over four hundred years ago they drove out the Jews from their country under the most cruel circumstances. To-day the sin of the fathers is visited upon the children. It is also said that Jewish financiers control every railroad in Spain; the whole country is unhappy and under a curse. God is faithful to His Word, "I will curse them that curse thee." Russia is an illustration of this word in our days. She is getting a part payment for her cruelty to the Jew, the balance will be paid on the day of the Lord.

That the Jewish people have wonderfully increased during the last fifty years is a startling fact. The natural increase is a sign of God's favor upon them as His earthly people, "like the sand of the sea" they were to be and bye and bye in the kingdom age they will cover the whole face of the earth, and as they were a curse among the nations so will they be a blessing.

Not many years ago we read in geographies and statistics that the Jews number about seven million. To-day no one would give this figure. The lowest estimate is ten million, and some state that eighteen and twenty million are nearer the truth.

Jewish American Yearbook.

The new American Jewish Yearbook contains the following numbers:

THE BRITISH EMPIRE.

England and Wales	176,000	South Africa	30,000
Scotland	8,200	Gibraltar	2,000
Ireland	3,898	Malta	173
Australasia	16,850	Aden	3,000
Canada and British Columbia	25,000	Cyprus	119
Barbadoes	21	Hong Kong	143
Trinidad	31	Straits Settlement	535
Jamaica	2,400		
India	18,228	Total	286,598

GENERAL JEWISH STATISTICS.

United States	1,253,213	Netherlands	103,988
British Empire	286,598	Curacao	103
Abyssinia (Falashas)	120,000	Surinam	1,121
Argentine Republic	22,500	Persia	35,000
Austria-Hungary	2,076,378	Peru	498
Belgium	12,000	Roumania	262,348
Bosnia, Herzegovina	8,213	Russia	5,189,401
Brazil	3,000	Servia	6,000
China	300	Spain	402
Costa Rica	43	Sweden and Norway	3,402
Cuba	4,000	Switzerland	12,264
Denmark	3,476	Turkey	466,361
France	90,000	Bulgaria	33,717
Algeria	57,132	Egypt	25,200
Tunis	60,000	Crete	1,150
Germany (2)	586,948	Turkistan and Afghanistan	14,000
Greece	5,792	Venezuela	411
Italy	35,617		
Luxemburg	1,201	Total	10,932,777
Mexico	1,000		
Morocco	150,000		

Professor Heman, of Basle, Switzerland, a man who has been deeply interested in the Jews for many years and who

has given the subject a careful study, has recently declared that the Jewish population of the world is at least 19,000,000.

His estimate is that, in Europe 11,000,000 of Jews reside, and outside of Europe, 8,000,000.

Over 15 million.

The United States has 1,000,000. In Europe, Russia has 5,500,000; Austria-Hungary, 1,860,000; Germany, 568,000; Roumania, 300,000; Great Britain, 200,000; Turkey, 120,000; Holland, 97,000; France, 77,000; Italy, 50,000; Bulgaria, 31,000; Switzerland, 12,000; Greece, 6,000; Servia, 5,000; Denmark, 4,000; Sweden, 3,500; Belgium, 3,000; Spain, 2,500. Portugal has only 300 Jewish residents.

We believe the statistics of the Jewish American Yearbook are too low and the statements of Mr. Heman are too high. Most likely fifteen and one-half millions of Jews living in the world in 1904 comes nearer the truth.

The Jewish American Yearbook underestimates the Jewish Russian population and while in the main correct as regards Europe, the number of Jews living in non-European countries is placed much too low.

We think, from close observation, that in the United States over one and one-half millions of Jews reside, and they are continually increasing; Jewish immigration is at present very large again. The largest Jewish city of the world is Greater New York, over 500,000 reside in this great metropolis. The New York Jewish quarter is the largest of its kind which ever existed in the history of the world. It has its own language, the Yiddish, its theatres and a semi-Oriental life is kept up. Here, as elsewhere, they are strangers in a strange land, though thousands call America their

Palestine and New York a better Jerusalem, still they are "a people dwelling alone."

The continued increase of the seed of Abraham is one of the signs of the times.

THE JEWISH POPULATION OF PALESTINE.

The Jewish Population of Palestine.

THE return of Jews to Palestine has been very marked during the last ten years. The possibility that thousands may return is great. Up to 1832 European Jews were repeatedly banished from the land. In 1874 an accurate statistician gave the number of Jews living in Palestine as 10,000. The same person, twenty years later, in 1894, estimates that 49,960 lived then in the leading towns of Palestine; an increase in tweny years of about 40,000. In the last ten years the Jewish population in Palestine has almost doubled.

Jerusalem has never been such a "Jewish" city since the year 70 as it is to-day, and the city has, with its railroad station, electric lights, etc., quite a modern appearance. The Jews living in the land are from almost every country of the world. This in itself is a significant fact.

Some years ago we printed in "OUR HOPE" a series of articles on the Jews in Palestine and their condition. The information comes from a reliable source* and we give part of it now:

1. The Jews of Palestine are very various as to origin; they are indeed from all parts of the world. A rough division may be made into the Arabic-speaking and the Yiddish-speaking Jews. Of the first mentioned, the great majority

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*E. W. Masterman, C. E.

are the Sephardim Jews, who have resided in the Turkish Empire for many generations.

It is well known that at the time of the Crusades there were very few Jews in Palestine—probably at most not more than about a thousand. The Jews in Jerusalem itself were nearly all killed in 1099, by the Crusaders. After the fall of the Kingdom of Jerusalem they began to return, and early in the thirteenth century we hear of 300 Jewish rabbis from France and England coming to the Holy Land. The larger number, however, of the present Sephardim are descendants of those Jews who were driven out of Spain in 1492 by the edicts of Ferdinand and Isabella. The majority of these have found their way to Palestine from other parts of the Turkish Empire, and notably from Constantinople. Through all their years of wandering since they left Spain they have maintained their Spanish—a Spanish which, of course (as in every language spoken by Jews), is amplified by the addition of Hebraisms, but which keeps the leading characteristics of the Spanish of 466 years ago. All the Sephardim know Arabic, and those living in the North—in ancient Galilee and Syria—speak Arabic habitually, and have in the majority of cases completely dropped Spanish. It is very curious whereas the communities at Jerusalem, Hebron, and Jaffa, etc., speak Spanish constantly, the same communities in Safed, Tiberias, and Damascus scarcely use any Spanish at all. During a residence of some months in Galilee I only met one or two persons who knew Spanish, and they were from Jerusalem.

It will be convenient to class under this heading many

smaller groups of Eastern Jews. Of these, I would mention especially the Mugrabin or Marocco, the Yemenite and the Georgian or Circassian Jews. There are also many small communities of Jews from Aleppo, Bagdad, Persia and Bokhara, who keep themselves in many respects apart from others.

The Mugrabin or Marocco Jews are particularly poor, and are probably the most degraded of all the Jewish communities. They speak the Arabic dialect of North Africa, from whence they come, and in some leading characteristics resemble the Mugrabin Arabs who have come to Palestine at various times. They are very closely identified with the Sephardim in religious ritual.

The Yemen Jew is from South Arabia, and is distinguished by his swarthy skin, his coal-black hair, his cork-screw forelock, and his complete familiarity with what is recognized in Jerusalem as the good dialect of Arabic. They are a poor community, mostly in rags, though they are hard-working. As they have been in Jerusalem only about a dozen years, and arrived penniless, they have not yet had time to establish a good position for themselves. Except for the cork-screw forelock, their appearance would never lead an inexperienced observer to suspect that he was looking upon a Jew. Many of them are very dark indeed—much darker than the Fellahin of the mountains.

A very different community from the two mentioned is that of the Gourgee or Circassian Jews. These come from Kurdistan and still further north. In many of their physiognomical peculiarities, as well as in their dress, they resemble

the Circassians, who were once their neighbors. They are a fine, tall race, with long fair faces, generally dark hair and prominent features. They have none of the cringing servility of an average Ashkenaz Jew. As a community they are comparatively rich, and have established themselves both inside and outside the walls of Jerusalem, and in smaller numbers in Jaffa. Russian and Georgian are their native languages, and many take advantage of their knowledge of the former to supply the necessity of the Russian pilgrims.

The remaining Eastern Jews are from various parts of the Eastern Turkish Empire, from Persia, from Central Asia and India. Of these, the richest and most prosperous are the Jews from Bokhara, who form an increasing community, and are now building some handsome houses a little way out of the city of Jerusalem. The Bokhara Jews are physically well developed, and both the Jews and Jewesses dress in cloths of the most fantastic colors, in which bright yellows and reds play a prominent part. Some of their garments remind one of the fantastic dresses forced upon the heretics condemned to be burnt by the Spanish Inquisition.

The second great community of Jews in Palestine, and the one which is yearly becoming of greater importance, is the Ashkenaz community. This is composed of Jews from Russia, Poland, Germany and Austria, chiefly. The characteristic Jew of Whitechapel is an Ashkenaz Jew. Although the community is primarily from the countries mentioned above, they come from most European countries, and by

secondary emigration, from North America, the Cape of Good Hope, and Australia. This class of Jews has only been allowed to settle in Palestine since 1832, before which date they were repeatedly expelled. The type is so well known to English people that it seems hardly worth while to enlarge upon it. They usually have fair hair and light eyes, but otherwise the cast of face appears to be much modified, according to whether they come from Russia, Germany or further west. Hooked noses, supposed vulgarly to be so characteristic of Jews, are not by any means common. The language of the Ashkenaz Jew is, as is well known, Yiddish—a language which, while in its foundation German, differs greatly from it in pronunciation and grammatical construction. It is, too, corrupted by the individual speaking it, who introduces Russian, Polish, German or English into it, according to taste. It goes without saying that Yiddish is not Yiddish without a good sprinkling of Hebrew words. The Ashkenaz community are divided into two great groups, the Perushim and the Chassidim, from differences in religious ritual which do not concern us here. It should be mentioned that there is a sprinkling of Jews from France, who, in proportion to their small numbers, have a great influence among the other Jews in the country, both intellectually and religiously. It is of great interest to every scientific observer to notice how completely the Jews, while remaining a separate people, have in physiognomy, in dress, and to a great extent in habit, become like the people among whom they have so long dwelt. The Sephardim Jew, the Yemenite, and the Mugrabin, are all very like the Arabs of

their respective places of long residence; the Georgian Jew is very much like the Circassian. Among the Ashkenaz Jews one finds many a Russian Jewess in outward appearance the image of the Russian pilgrim who haunts Jerusalem at Easter time, while many a comely Jewess from happier surroundings in Germany has an unmistakable German physiognomy.*

The vast majority of the Jews are naturally Turkish subjects, and can claim no other protection. Many come into the country as subjects of other nations, but their children become subjects of the Ottoman Empire. Some years ago, many Jews made a great effort to come under the protection of Great Britain, but after considerable numbers were enrolled as British subjects, further additions were prevented by order of the British Government. Most, if not all, the Bokhara and some of the Gourgee Jews are under Russian protection.

Every community, even the small ones, is, in religious matters, governed by its own Chief Rabbi; but all the Jews of Palestine are officially under the Chief Rabbi of Jerusalem, who holds a firman from the Sultan, has his own cavass or Turkish guard, and is, in Jerusalem, only second in authority to the Pashaw. Hitherto this official has always been drawn from the Sephardim community, but the Ashkenazim, on account of their increasing numbers, are hoping

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*Intermarriage has, of course, in some cases modified the type. I know of two or three jet-black Negresses in Jerusalem who have become proselytes to the Jewish faith, and one has a son in whom the Negro type is quite evident.

to have one of their own number elected to the post before long.

II. From this somewhat scanty account of the Jewish communities in Palestine let us now turn to their condition and prospects. It will be convenient in considering this to divide off the Jews of Palestine into four rough classes:

(1) Those Jews who spend their whole time in purely religious occupations—*e. g.*, the study of the sacred books—and those whose great object in coming to the country is to die on holy soil.

(2) Jews who have, perhaps, come to the country from religious motives, but who have still to earn their living to assist out their scanty "Haluka," the allowance they receive from funds contributed by Jews of other countries for their support.

(3) Those who have been brought up in the country, and have had to earn their own living unassisted.

(4) Jews who have by various philanthropic agencies been settled in agricultural communities on the land.

It should also perhaps be mentioned that there are besides these a considerable number of paupers subsisting on local charity. Some of these have got admission into the country in a state of penury, and have through various reasons been unable to rise above their poverty. It is well known that they generally do rise if their surroundings make it possible; others are widows with children, whose husbands came into the country in perhaps enfeebled health, for religious purposes, or who, perchance, always lived "from hand to

mouth." Yet others are remnants of a time when it was thought that all the rising generation should learn only to read the Talmud and despise a trade. These very poor Jews occur of course in the large towns, but more especially in the two largest Jewish communities, Jerusalem and Safed. Some are beggars by profession. It must not be thought, as many would think who read the erroneous accounts published regarding Jerusalem, that a very large proportion belong to this class. It is a class much to be pitied, but not, I believe, so needy nor so large a class as in most European cities.

(1) With regard to the Chachams (*i. e.*, "sages," included in class 1), who in all communities are supported for their religious duties, it is unnecessary to say much. They are, if sufficiently learned, fairly well provided for by the Haluka, which is collected for this purpose from all parts of the world. In the Sephardim community of Jerusalem, the Chachams who devote their whole time to the study of the law, number upwards of 300 families, and from this number certain "messengers of the congregations" are deputed to travel all over the world to collect funds for the support of the whole body of religious men. They often travel far: I know one such messenger personally, who has visited on this errand almost every European country, as well as India, North Africa, and America. These messengers are well paid, and the posts are naturally coveted.

Among the Sephardim almost all the Haluka goes to the chief men: there are a few minor appointments which help

a few, but the great bulk of these Jews have no special fund, though there are many charitable institutions for providing houses and other assistance.

In the Ashkenaz communities, on the other hand, almost all the individuals receive some pecuniary assistance, but it varies very much according to the place from which it comes.

The whole Ashkenaz community is divided into two great groups—the Perushim and the Chassidim—but each of these divisions is with respect to the Haluka subdivided: Thus, the Perushim Ashkenazim from Warsaw have a fund to divide among themselves sent from Warsaw; those from Minsk have another fund derived from that district, and so on. There are nine main subdivisions under the Jerusalem Perushim, and five under the Jerusalem Chassidim Jews. Not only does the Haluka vary very much according as to whence it comes, but as the communities in Europe, especially in Russia, have got poorer, the Haluka has got less and less, and many of the Jews could not possibly live on it alone.

Many of the Chachams among the Ashkenazim, however, have come to Palestine in extreme old age or in failing middle age to pass their declining years in studying the Law and the other sacred books on sacred soil, and to lay their bones within Holy Land. This is the case with great numbers in the "colonies" around Jerusalem, and perhaps more so still in Safed, where most of the Ashkenazim belong to that category.

A certain proportion of the members of the smaller com-

munities belong to this class. Not a few of this class have come with a good income, either sent to them from their old homes or derived from savings brought with them.

(2) By easy steps we pass to the second class, where we find men who have come from purely religious motives, but, finding it impossible to manage on their Haluka, or, perhaps, marrying in middle life and burdening themselves thus with extra cares and expenses, are obliged to do something to earn a livelihood. Many of this latter class become tailors, small shopkeepers, etc., while among the Sephardim Chachams some may find extra remuneration as teachers and readers of the Mishna, offers of prayers with the sick, etc. Some have a kind of hereditary right to some assistance from some of the colleges (so-called) for reading the Talmud, though they do not themselves necessarily study much.

(3) We next come to the very interesting class of Jews who are earning their livelihood in the country in various ways, and with these I wish to deal somewhat more at length. It will be noticed that those previously mentioned are more or less living on the earnings of others and spending money sent to them from other lands. Like so large a proportion of residents in the country, they live on the religious enthusiasm of their co-religionists in their old homes.

The Jews engaged in business in Palestine are very numerous, and they belong to all classes of the community; they are found in all parts of the country. Thus, if you visit the towns along the coast from Gaza to Beyrout you

will find in every place not only that there are Jews in business, but that a large proportion of the business is in their hands. There is no town of importance in the country without its representative of the nation, and in many villages you will find one or more Jews engaged in keeping a "general store," or in "cobbling," or in money-lending. When traveling in the country in 1893, I arrived with a party at an out-of-the-way village called El Burj, on the borders of the hill country of Judea, about four hours' ride from Lydda. Scarcely had the tents been set when out came the inevitable Jew; who this time was engaged in cheese-making for the benefit of the Fellahin. When journeying in 1894 in Upper Galilee, on the way to Tyre and Sidon, I stopped for the night at the little village of Rumash and there, sure enough, was the Jew and his little shop. In the miserable, squalid village of Jericho, in the mountain fastness of Kerak in Moab, and amongst the Bedouin of the Hauran (engaged in corn-buying generally), you will come across Jews.

In Jerusalem, Jews have most of the money-changing and money-lending in their hands, and, except for some German shops, they do most of the general business. The cleverest of handicrafts are the Ashkenazim, who have most of the furniture-making, olive-wood work, plumber's work, watch and clockmaking, book-binding, printing, etc., while the Sephardim are most successful as drapers, fancy trimming sellers, etc. All classes, *i. e.*, Mugrabin and Yemens, as well as those mentioned above, flourish as tailors, cobblers, rough tinmen, etc.

Many act as carriage-drivers in places where carriages are used, such as Jerusalem, Jaffa, etc., and the poorer ones carry loads on their backs, or go up and down the country as "mokarris" or muleteers. Their cleverness and industry are indisputable. You may watch many a Jew in a miserable little place where he has scarcely room to move a leg, or under a tiny awning, sit tapping away at mending shoes or soldering together the many wonderful tin articles which he makes out of old petroleum tins. The competition is very great, and (as in the east of London) the Jew will work with a minimum margin of profit. A list of all the various trades followed by Jews in Palestine would fill a whole page; but to show that it is not only the rougher trades which are followed, I must mention that I know of Jews who are surgical instrument makers, chemists, electrical machinists, broom makers, etc.

It goes without saying that the Jews derive a very great share of their custom in such places as Jerusalem and Jaffa from the various religious societies which exist there. They work also for the natives of the country; indeed, there is much work in the country, introduced by the spread of European ideas, which only Jews can at present do. There is, however, comparatively little work for so many Jews to do, and often the competition is so severe that the workers can scarcely get enough to live upon. There are very few more openings for Jews in the country, and I do not hesitate to say that, unless the general prosperity of the country increases in some extraordinary and unlooked for way, there cannot be much more opening for the Jews in these direc-

tions. The Fellahin, on the other hand, cannot support more Jews, useful as they might be to them in many ways, for the simple reason that they are so ground down by the Turkish Government that they have scarcely enough money for the bare necessities, let alone luxuries, of life. No doubt a certain number may find openings for work in the larger villages, where the simplest Jew is a genius at hand-work compared with the average Fellah; but this at the outside must be confined to a hundred or two, and life in the villages cannot be very comfortable at the best. Most of those who now get money in the villages have to itinerate widely if they are to get a sufficient profit out of their expedition. Very few Jews can get rich in Palestine. It is no uncommon thing for a poor and apparently pauper Jew to die in the midst of one of the communities, and for a bag of money—one or two hundred napoleons perhaps—to be found stowed away in some secret place. But such riches have seldom or never been earned in the country. It is the remains of money brought into the country from abroad. Many a poor Jew, having made his "pile," packs up his goods with it and goes off to the Holy Land to end his days in peace.

THE NORTHERN POWER.

The Northern Power.

MORE than once do we read in the prophetic Word, that the last troubler of the Jews will be a northern power, one coming from the North. (Joel ii:20; Micah v:5, 6; Daniel xi; Ezekiel xxxviii and xxxix); other passages make this fact known. The Assyrian, so prominent in the first part of Isaiah's vision, typifies that great northern one coming upon the Jews in the very last days.

Can it be determined at this time which is that northern power? We do not hesitate at all to answer this question in the affirmative. The great land of the North must be Russia. There are several reasons for it. Russia

1. Nearly six millions of Hebrews live in Russia to-day, and as nowhere else they are bitterly persecuted. Russia is the greatest enemy of the Jews among the nations in modern times.

2. It is an open secret that Russia is striving to lay hold of Jerusalem and Palestine. Jerusalem is to become the great capital of the Greek church.

3. From certain prophecies we can easily learn that Russia must be the northern power. For instance, in Ezekiel xxxviii:2 we read, correctly translated, "Son of man set thy face against Gog, the land of Magog, prince of Rosh, Meshech and Tubal." Gog and Magog occupied in ancient times the territory which belongs to Russia now. *Rosh* reminds us of Russia; Meshech of Moscow and Tubal of

Tobolsk. And this prince of Rosh, Meshech and Tubal, brings a great multitude with him (Ezek. xxxviii:5, 6). Russia has conquered and amalgamated many nations, including a good part of Asia.

Very marked indeed are the designs Russia has on the Holy Land. Not very long ago, a very detailed account of Russia's influence and diplomacy in Palestine appeared in one of the London papers. We give a portion of it:

"The full importance of the German Emperor's trip to the Holy Land, a visit made ostensibly in the future interests of German commerce, was appreciated clearly by Russian statecraft; for it led to renewed efforts under the guise of missionary zeal on the part of Russia. The rapid increase in the number of Russian churches and schools in Syria and Palestine of recent years did not escape the notice of M. Constans, the French Ambassador at the Porte. Three years ago that diplomat made the following remarks when addressing the teaching staff of a French Jesuit school in Constantinople: 'We have to meet terrible opponents—rivals who wish to undermine our influence, and to drive us forth from Palestine. The Protestants spend a great deal of money without success, but the Russians alone are dangerous to us. Three years ago 9,000 children attended the Russian schools in Syria, and now their number is 15,000. If this increase continues, then perhaps in ten years Russia will have given French influence there its *coup de grace.*' These remarks were justified, to-day there are 155 Russian schools in Syria and Palestine. A Russian squadron, under Rear Admiral Krieger, and consisting of one cruiser, two

Russia in Palestine.

gunboats, and one torpedo-boat, appeared off Jaffa early last March. The vessels anchored for a week, while the admiral and the greater part of the crews went to Jerusalem by rail. This visit was really an object-lesson for the crews, who could thus carry back to Russia glowing accounts of the "New Jerusalem," which Russia is creating, and which one day may become of immense political importance. Among all the foreign Christian communities, Russia has taken the lead throughout the Holy Land, and especially in Jerusalem, in buying land and in building and establishing missions, schools, hospitals, and monasteries. The Russian 'New Jerusalem,' with its fine modern buildings, forms a little town of itself; in fact, it is a fortress that commands Jerusalem. It consists of a mission house with a school and hospital, of a pilgrims' shelter, of dwellings for clerical and lay officials, of the palace for the future Patriarch and the Consul-General, and of two churches, one of which, the cathedral, towers above the whole of Jerusalem. All these buildings are surrounded by a fortress-wall. Russia has bought one-third of the Mount of Olives, and enclosed it and the Gethsemane church by a wall; while from beyond the Jordan there can be seen the lofty Russian tower built on the summit of the Mount, and close to the Church of the Ascension.

"It is a marked feature of Russian statecraft that it looks with no favoring eye upon individual effort, except and in so far as such effort may be turned to account in the interests of the Empire. The Russian Palestine Society has existed nearly a quarter of a century, and it plays a very impor-

tant part as the tool of Pan-Slavism in Syria and Palestine. Its president is the Grand Duke Serge, and among its members are the powerful leaders of the Pan-Slav movement. For many years the Russian Government refused to grant its protection to the Society; but, when the stealthy advance of Russia had brought it practically within striking distance of the Euphrates Valley, and when Teuton activity in Palestine began to show signs of becoming a factor to be reckoned with, then did the Russian-Palestine Society succeed at last in gaining the ear of Russian officialism. The main object of the Society seems to be that of maintaining Russian schools in the Holy Land; in fact, the education of the children of Syria and Palestine attracts a vast amount of attention and money that could be spent to far greater profit in European Russia. Some portion of the vast sums of money raised in Russia by the Palestine Society is used in maintaining the schools referred to; another portion, however, is used for political purposes. For example, in the recent election of the Patriarch of Antioch there was no stint of Russian money to secure the election of a native instead of a Greek. In fact, Russia's aim is to combat Greek at every point in the Holy Land.

"Russia is sparing no expense in the task of educating the native children; thus, the leading scholars attending the schools for natives are sent to Russia, where they remain for two or three years in a seminary; then, as a rule, a Russian wife is found for them, and they return to Palestine as teachers. This fact explains the strong Russian leanings possessed by the Arabian teachers; and thereby Russia's

influence in Syria and Palestine increases daily. The growth is slow and almost imperceptible, but it is none the less sure.

"But France is not the only nation which foresees the gradual destruction of its interests in Palestine by Russia's untiring activity, for the latter is aimed chiefly at the Greek church authorities who know well that the Russian Greek church is waiting only for the right moment to come when it can lay its hands upon the Greek Sepulchre and monasteries in Jerusalem. At present the Russians have no share in the Church of the Sepulchre; but the Palestine Society is undermining the influence of the Greek monastery with a view to become owners of the Sanctuary, which is at present in the hands of the Greeks. The Porte offers no resistance to Russia's secret plan of campaign, and owing to the lack of adequate support by the Turkish Government, the Greeks lost the Grecian Patriarchate in Damascus, and thereby Russia obtained another tool of great service in furthering Russia's desire to become the Protector of the Orthodox church in Jerusalem and the Holy Land. As the Greek monks are nearly all Turkish subjects, they can look only to the Porte for protection and support, for they have no official claim upon Greece. The Greek church in Jerusalem is quite independent and self-governing, and it is connected with the other Orthodox Greek churches only by the bond of dogma. For centuries the Greeks living in Moldavia, Wallachia, and South Russia have left by will large tracts of land to the Greek monastry in Jerusalem. Recently Russia has seized all the land thus left to the Greek church, and it keeps three-fifths of revenue, or about £13,000, while only

two-fifths are sent to the Greek Patriarch in Jerusalem. Meanwhile, the stream of pilgrims from Russia is increasing steadily under favoring auspices of the Russian Government, and the fanatical, credulous moujiks carry back to Russia wonderful tales of the work that is being done by Russia in the birthplace of Christianity. Russia's activity in Palestine has not attracted a great deal of attention so far among the Powers that cannot fail to be affected thereby sooner or later. Still, if once the holy places fall into Russia's hands, then the consequences will be grievous alike for the Greeks and for all the other nations who are interested in 'the peace of Jerusalem.'

"Viewed from a political standpoint Russia's ulterior motives speak for themselves. Not only does the Holy Land possess a seaboard that could be turned to excellent advantage by Russia, but the old highroad leading from Asia Minor into Egypt runs down through Syria across the battlefield of the Old World; moreover, if Russia can succeed in getting a strong footing in Syria, then she will have outflanked the Bagdad Railway, which threatens to stem the stealthy and ceaseless advance of Russian 'civilization.'"

In connection with this we quote from A. Burton's "Russia's Destiny":

"In view of the rapid and surprising advance of Russia's influence, both in the West and East, it may be of interest to our readers to give a few extracts from the will of Peter the Great, who died in 1725 A. D. This ambitious tyrant had formed schemes of conquest which of late years have been assuming shape and have been tending towards accom-

plishment. We copy from *Russia*, in Bohn's Standard Library:

"'(1) The Russian nation must be constantly on a war footing, to keep the soldiers warlike and in good condition. No rest must be allowed, except for the purpose of relieving the State finances, recruiting the army, or biding the favorable moment for attack. By these means peace is made subservient to war, and war to peace, in the interest of the aggrandizement and increasing prosperity of Russia. . . .

Russia's policy outlined by Peter the Great.

"'(3) No opportunity must be lost of taking part in the affairs and disputes of Europe, especially in those of Germany, which from its vicinity is one of the most direct interest to us. . . .

"'(8) We must keep steadily extending our frontiers—northward along the Baltic, and southward along the shores of the Black Sea.

"'(9) We must progress as much as possible in the direction of Constantinople and India. He who can get possession of these places is the real ruler of the world. With this view we must provoke constant quarrels at one time with Turkey and at another with Persia. We must establish wharves and docks in the Euxine, and by degrees make ourselves masters of that sea as well as of the Baltic, which is a doubly important element in the success of our plan. We must hasten the downfall of Persia, push on into the Persian Gulf, and, if possible, re-establish the ancient commercial intercourse with the Levant through Syria, and force our way into the Indies, which are the storehouses of the world. Once there, we can dispense with English gold.

"'(10) Moreover, we must take pains to establish and maintain an intimate union with Austria, apparently countenancing her schemes for future aggrandizement in Germany, and all the while secretly rousing the jealousy of the minor States against her. By this way we must bring it to pass that one or the other party shall seek aid from Russia, and thus we shall exercise a sort of protectorate over the country, which will pave the way for future supremacy.

"'(11) We must make the House of Austria interested in the expulsion of the Turks from Europe, and we must neutralize its jealousy at the capture of Constantinople, either by pre-occupying it with a war with the old European States or by allowing it a share of the spoil, which we can afterwards resume at our leisure.

"'(12) We must collect round our house, as round a centre, all the detached sections of Greeks which are scattered abroad in Hungary, Turkey, and South Poland. We must make them look to us for support, and then, by establishing beforehand a sort of ecclesiastical supremacy, we shall pave the way for Universal Sovereignty.

"'(13) When Sweden is ours, Persia vanquished, Poland subjugated, Turkey conquered—when our armies are united, and the Euxine and Baltic are in the possession of our ships, then we must make separate and secret overtures, first to the court of Versailles, and then to that of Vienna, to share with them the dominion of the world. If either of them accept our propositions, which is certain to happen if their ambition and self-interest are properly worked upon, we must make use of one to annihilate the other; this done,

we have only to destroy the remaining one by finding a pretext for a quarrel, the issue of which cannot be doubtful, as Russia will then be already in absolute possession of the East, and of the best part of Europe.

"'(14) Should the improbable case happen of both rejecting the propositions of Russia, then our policy will be to set one against the other, and make them tear each other to pieces. Russia must then watch for and seize the favorable moment, and pour her already assembled hosts into Germany, while two immense fleets, laden with Asiatic hordes and convoyed by the armed squadrons of the Euxine and the Baltic, set sail simultaneously from the Sea of Azoff and the harbor of Archangel; sweeping along the Mediterranean and the Atlantic they will overrun France on the one side, while Germany is overpowered on the other. When these countries are fully conquered, the rest of Europe must fall easily and without a struggle under our yoke. Thus Europe can and must be subjugated.'"

This is the aim of Russia. Politicians of to-day may smile, yet many tremble at Russia's aggressiveness. Napoleon I. foresaw what many are waking up to in our day, and gave expression to his thoughts, while a captive at St. Helena, in the following terms:

"In the course of a few years Russia will have Constantinople, part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place; all the cajolery and flattery that Alexander practiced upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. In the

natural course of things Turkey must fall to Russia; the Powers it would injure, and who would oppose it, are England, France, Austria, and Prussia. Now, as to Austria, it would be very easy to secure her assistance by giving her Servia and other provinces bordering on the Austrian dominions, reaching near to Constantinople. The only hypothesis that France and England will ever be allied with anything like sincerity will be to prevent this; but even this alliance will not avail. France, England, and Prussia united cannot prevent it. Russia and Austria can at any time effect it; once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new State which I meant to call into existence as a barrier to her eastern encroachments."

We attach no importance to the mere opinions of men, however great they may be. There is One "who worketh all things after the counsel of His own will." Man, though rebellious in heart against God, is but the tool in His hands to accomplish His purposes. God's purpose is "in the dispensation of the fulness of times"—that dispensation so near at hand when Christ shall reign in righteousness and peace—it is His purpose "to gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. i:9-12).

Christ, and not Russia, is to have "Universal Sovereignty," and Russia, as Ezekiel xxxviii puts beyond a doubt,

together with the pomp of rebellious man (see Ezekiel xxxii), will "go down into the pit." "Asshur (*i. e.*, the Assyrian) is there, and all her company . . . all of them slain, fallen by the sword, which caused terror in the land of the living" (Ezekiel xxxii:22, 23).

THE MESSIANIC QUESTION.

The Messianic Question.

By C. I. Scofield.

IT is unnecessary to say that "Messiah" and "Christ" are exactly equivalent terms; that they mean, in themselves, no more than anointed. This word, though, has come to have a special application to that personage upon whom the counsels of God as unfolded in the Scriptures converge. Really the Messianic question, when we come to look at it closely, resolves itself into several questions.

First of all, is it correct to say that there is any Messianic question? In other words, do the Scriptures contain a doctrine of the Messiah? There are some persons (not by any means destitute of learning) who deny that rightly understood, the Old Testament contains any Messianic doctrine. They claim that it has been altogether read into these Scriptures, first, by rabbis of olden time, the scribes and rulers, and then taken up, amplified, and made central in evangelical theology by Christian exegetes. So there is, as you see, really a question as to whether there is a Messianic question.

There is a Messianic question.

I do not regard this contention as very important for the reason, if for no other, that it is not raised by any considerable number of persons. A little group of Jewish scholars and a little group of Gentile scholars very "advanced" as they call themselves do raise the question, but the great body of Jewish, as of Christian exegetes, maintain that there is a doctrine of the Messiah. Of course, they

disagree on the one point of the identity of Messiah; the Jews denying the Messiahship of Jesus of Nazareth, the Christian exegetes affirming it.

Who is the Messiah?

If we answer this question in the affirmative, and say that there is a doctrine of the Messiah, we, of course, come to another question: Who and what is Messiah? In other words, what marks of identity are attached to this personage in the Scriptures so that the world may be perfectly sure it is not deceived by an impostor; so that it will not be open to any one not the Messiah, to maintain a claim to the character, and thus falsely secure to himself the rights that properly belong to the true Messiah.

Of course, if there is any prophetic testimony concerning such a coming one, the object of that testimony must be two-fold: First, to furnish these very marks of identity of which I speak; and secondly, to prepare the Jews and through them the world, to receive this personage when he should come. These two things are evident: God would not send into the world one having such rights as we shall find to belong to Messiah, without in some efficient way providing for his authentication. To illustrate, I understand there is somewhere a young man who claims to be, not merely the Messiah of the Old Testament, but the actual historic Christ of the New Testament, and he has gathered a number of deluded people who believe in him, and upon whose credulity he is living. Now how do we know that he is an impostor? Because he does not answer to the prophetic portrait of Messiah.

We come, then, to our second question: How may we

know the Messiah? What kind of person will he be? Of what country? Of what ancestry? What works will he do? How may we know Him?

Thirdly, we come to the question of fundamental interest to us, as Christians, and surely, of no less interest to the candid Jew: Was Jesus the Messiah? A vast number of people (and no inconsiderable number of Jews) have, through all the ages, believed, with the Scriptures in their hands, that Jesus was the Messiah; and, surely, our Jewish friends who do not so receive Him, will admit that it is a question of supreme national and personal import to them whether he be indeed that personage.

Now it is evident that an inquiry as to the second of these questions will indirectly answer the first. If we can find in Scripture certain marks of identity put upon and about a certain Coming One, that answers the question as to whether there is a doctrine of the Messiah. We shall not, of course, find the prophetic portrait there unless there is coming or already come, the original from whom the portrait was painted. If there is no doctrine of the Messiah in Scripture, we shall fail to find the portrait. If, on the other hand, we do find the portrait, then we must say that there is a Messianic doctrine, whoever the Messiah may turn out to be.

It is also evident that the answer to the second question as to the marks of identity and of the conditions which must be fulfilled by the Messiah when He comes, will guide, and must guide us, in the answer to the third question: Is Jesus of Nazareth the Messiah? If He is the Messiah, we shall know Him to be so because He answers exactly to every one of the Scriptural marks of identity given by Is Jesus of Nazareth the Messiah?

the prophets. That must be the test. If, in even one of them—as many and as minute as they are—we find that Jesus fails, then we must say however great the cost may be to our hearts and thoughts and opinions that he is not the Messiah. If, on the other hand, he fills out in every detail the prophetic picture of Messiah, without one exception, then, it seems to me that, by the same reasoning, and by the same logical necessity, we are forced to say that Jesus is the Messiah.

A Biblical question.

I. This is a Biblical question; it is not a question to be settled by appeal to theologians or rabbis. For it is perfectly evident that a Jewish scholar, for instance, might marshal as many and as eminent authorities from among his own intellectual and thoughtful people against the Messiahship of Jesus, as a Christian could bring to its support. That would be simply a clash of human and therefore fallible opinion. The question is not to be determined by a show of hands. We must go back to the Old Testament and see for ourselves what doctrine of Messiah is there unfolded, and then test the claims of Jesus by that doctrine.

Like all other parts of God's revelation we shall find it to proceed from the simple to the complex—from outline to detail. It is the divine method of revelation to begin with some outline truth, and then gradually, with stroke upon stroke of the brush, to put in the details until we have the fulness. "First the blade; then the ear; then the full corn in the ear" is the divine rule. We do not get the oak first, but the acorn, and afterward the oak.

Just so it is with all Scripture. We shall find it true of

this Messianic doctrine. It will begin with a germ-truth and proceed with increasing detail from simplicity to complexity. Let me turn now to Genesis iii:14, 15:

"And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. iii: 14, 15.

Here lies in germ all redemptive and Messianic truth. The woman's seed is to inflict upon Satan, finally, a fatal wound, but in so doing, is to suffer. It does not tell us much, and we will not read into it a word from subsequent revelation, but it does set us looking for a descendant of that woman who shall be victorious over Satan.

Let us turn now to Genesis xii:1-3:

"Now the Lord had said unto Abram: Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. xii: 1-3.

Now let us not treat these words unfairly. They are luminous in the light of what is to follow, but, certainly are not in themselves a promise that of the descendants of Abraham there should arise a Messiah. I want you only to notice here that a blessing is promised to this man Abraham for all the families of the earth. That is all, but

hold that much firmly in mind. I will read now from Genesis xv:1-4.

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of
Gen. xv:1-4. Damascus? And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

Again in the xviii chapter, 18th verse:

"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."

Again, be sure to keep within the limits of the text. This is no promise of a personal Messiah; so far we have only a *nation* in which all nations are to be blessed. Let me, however, anticipate enough to say that I am going to connect by an indisputable chain of evidence, the Messiah with this promise.

Of course, I am assuming that the Genesis story is familiar to every one of you. You know that Abram had a son born in his house named Ishmael. At this time he was the only son, and Abram besought God to fulfill in Ishmael the promises which I have quoted, and this is God's answer:

"And God said, Sarah thy wife shall bear thee a son indeed; and
Gen. xvii:19. thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. xvii:19).

Here, you see, the principle of selection, of limitation, enters. And, of course, you see the bearing of it upon the identification of Messiah. Suppose an Ishmaelite comes to me and says: "I am the Messiah," I am ready to say, "No, whoever the Messiah may be, you are not the Messiah, you are a descendant of Ishmael, and not of Isaac. The Messiah must come through Isaac." In this way, as we shall see, God narrows the possibilities of deception until they are wholly excluded. Ishmael and all his descendants are excluded. The Messiah must come through Isaac. Let us now turn to Gen. xxviii:13, 14:

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." Gen. xxviii: 13, 14.

We have here, as you know, the scene at Bethel, where God entered into covenant with Jacob, the son of Isaac. And here again the principle of exclusion is seen. There had been another son, Esau, remember that; and that the Abrahamic promise passes over Esau to Jacob. No descendant of Esau may claim the Messianic title.

And now we are to see eleven of the twelve tribes of Israel excluded:

"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stoopeth down, he couched as a lion, and Gen. xlix: 8, 1

as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. xlix:8-10).

You see how immensely the slender line of promise here gains in definiteness. Out of twelve tribes, one tribe is chosen, the tribe of Judah. From henceforth we look expectantly to Judah only. It is not enough that the claimant of the Messiahship shall be an Israelite merely; he must establish a Judaic descent.

Here, for the first time, we have the word "sceptre" indicating kingly power. We also have the word "Shiloh." The old Rabbis all agree that this is the description of Messiah as the Prince of Peace. The word Shiloh implies that. Notice another significant thing here. "To him shall the gathering of the people be." A Messiah mark. The people are to gather to him as a center.

In Numbers xxiii., xxiv. we have the successive prophetic visions of Balaam. I will read but one of them:

Numbers xxiii, xxiv.

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion" (Num. xxiv:17-19).

Here we have "sceptre" again. When God has added a detail He never leaves it behind any more; it is always carried on. You are to note, too, that in these passages, we

get, not only the idea of dominion, of rule, but also the idea of *personality*—"I shall see *him,* but not now."

Let me anticipate an objection right here. Does not this mean the whole people of Israel? Does not the Messianic doctrine really concern a people, rather than a person, and is it not true that the promises which we Christians are apt to make personal, are after all, rather indefinite? That question is raised by some. But notice the words: "There shall come a Star *out* of Jacob, and a Sceptre shall rise *out* of Israel." And to this we may add another statement contemporary with it:

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken" (Deuteronomy xviii:15). Deut. xviii:15.

This passage, from the lips of Moses, adds one of the official titles of Messiah. The Sceptred One out of Israel is to be a Prophet also.

Now we come to another limitation of the promise. It is the promise made to David concerning Solomon:

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever" (2 Sam. vii:14, 16). 2 Sam. vii:14, 16.

Let us see how David understood this covenant. We have his last words in the xxiii chapter of 2 Samuel, verses 1 to 5:

"Now these be the last words of David. David, the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said: The Spirit of the Lord spake by me and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me: He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure."

Here are the last words of David, the sweet Psalmist of Israel; his life stained with many sins, yet a man who loved God supremely. As he lay there dying, his last thoughts turned to that promise which God made concerning his seed.

Let us see now how the prophets interpreted that promise:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge, and of the fear of the Lord" (Isaiah xi:1, 2).

Isaiah xi: 1, 2.

Well, but some one says, this might have referred to any descendant of David. It might have referred to the line of King Josiah, for instance, who was of the Davidic line. Let us see. I will read the tenth verse:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious."

"In that day." What day? A day which has not yet dawned. Hear verse two:

"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

When Isaiah wrote these words, the people had not gone into Assyria, and this prophecy has never been fulfilled down to this day.

Let us now turn to the prophecy of Jeremiah. Of course, I pass over chapter after chapter in Isaiah which might be quoted. I want you to notice the word "Branch" as a mark of identification.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jeremiah xxiii:5). "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne" (Jeremiah xxxiii:17-21). Jere. xxiii: 17-2

Here again is a narrowing of the whole Messianic out-

look. We began with a promise that might have been fulfilled in any man born of woman; it was narrowed first into the man, Abram; then Ishmael and his posterity were excluded and Isaac chosen; then Esau and his descendants were excluded and Jacob chosen; then out of the twelve sons of Jacob Judah was chosen, and now, out of all Judah, David and his line. Whoever the Messiah is, he must come from the kingly house of David, and therefore must be of Judah—a Jew. Do you not see how the marks of identity are accumulating? It would not do even for a Jew to say "I am the Messiah," unless he could establish his Davidic descent.

II. It seems to me that we are getting a very positive sort of Messianic doctrine, and very definite sort of Messianic doctrine as well.

And so far it has been perfectly simple and quite within the limits of the natural. But now we come to something in this line of descent which is miraculous. Turn back with me to the prophecy of Isaiah. I will read the 13th and 14th verses of the vii. chapter.

"And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord Himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call His name Immanuel."

You know the meaning of that word—"God with us." I want you to observe that these words are addressed to the house of David. You know we speak sometimes of this or that part of Scripture as difficult to understand. Students

have come to me with the ix. chapter of Romans to say that they could not understand it; and people say that the passage I have just read is a difficult passage. The fact is, that the difficulty is not in understanding it, but in believing it. It is all plain enough. There could not be a simpler statement put into words. God promised to give the house of David a sign by which it might know the long promised One when He should appear. The sign would be that, in that house and family, a virgin should conceive and bear a son; therefore, of course, supernaturally and miraculously conceived. The explanation of so strange an event is in the name—Immanuel.

Deity of Messiah in Old Testament.

Remember, I am reading now from the prophecy of Isaiah —Jewish scripture—and not from the New Testament. The immaculate conception and Deity of Messiah is, therefore, an Old Testament doctrine. The New Testament merely confirms it.

And that doctrine, equally with all others, is to be received by faith. God makes the revelation clear enough; then it is to be believed. We know *what* it is—not always *how* it is. And how should it be otherwise? "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And that is an absolutely necessary corollary to the postulate of a God. If His thoughts were no higher than my thoughts, He would be precisely of my dimensions, and I would not worship Him, neither would I give any heed to His book.

Isaiah ix: 6, 7.

I will now turn to Isaiah ix:6, 7:

"For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace."

This is the same Davidic personage, marked by his peculiar kingly right, for the passage proceeds:

"Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever. The zeal of the Lord of Hosts will perform this."

Let me recapitulate for a moment:

Recapitulation.

(1) Messiah must be of the seed of Eve; that is to say, he must be human, a man. An angel cannot be Messiah. One of the Cherubim or Seraphim cannot be Messiah. Whatsoever else Messiah is, he is human.

(2) He must be the seed of Abraham; a Hebrew, not a Gentile.

(3) He must be of the line of Isaac and Jacob; not an Ishmaelite, nor an Edomite.

(4) He must be of the tribe of Judah—a Jew.

(5) He must be of the royal family of David, among the families of Judah. Even in Judah only David's family can produce him.

(6) He must be miraculously born of a virgin mother.

(7) He must be "Immanuel"—God with us; the mighty God, the everlasting Father.

But how can the mighty God, the everlasting Father, be also a man?

Where do these ideas ever come together again? In one of the four Gospels of the New Testament. There we find this statement. Understand me, I do not say an explanation, but a statement. God is not greatly concerned to explain Himself to us. This is the statement: "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us" (John i:1, 14).

And I submit that the statement is adequate and satisfying. If the mighty God chose to become "flesh," and to tabernacle among us it was, most evidently, within His power to do it.

III. Is there nothing in addition to this? Nothing, for instance, as to the time when Messiah should appear? It is evident that the time of the birth of Messiah is, if revealed, a very important mark of identification. I think if we look at the prophecy of Daniel, we shall find there a very clear revelation as to the time Messiah should appear. Daniel ix:21-23.

Dan. ix: 21-23.

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins."

Remember Israel was now under punishment from God—not cast off, but punished by captivity for national sins.

"And to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

That is, to finally bring in the time, of which I shall speak when the subject of the millennium is before us, when a restored Israel, in full fellowship with the God of their fathers, shall be the channel of His blessings to the earth.

"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three score and two weeks; the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary."

Now observe, between the time when Daniel was seeing visions and the prophesying in Babylon, and the destruction of Jerusalem in the year 70 A. D., the whole thing is limited. The coming of Messiah, and the cutting off of Messiah, must take place before the sweeping destruction of Jerusalem and the sanctuary. Whatever this seventy weeks means, it is a period (except the last week) that must fall between Daniel's time and the year A. D. 70, for since the year 70, there has been no sanctuary in Jerusalem. There the temple was destroyed in that year, and has never been rebuilt. Here then, is another vastly important condition. The Messiah must not only possess the unique personality which we

No sanctuary since 70 A. D.

have been considering, but He must appear between the time when Daniel prophesied, say B. C. 538, and the time when Jerusalem was destroyed, A. D. 70. So much for the time-limit.

And now we come to another condition which Messiah must meet. The prophet Micah foretells the very place of his nativity:

But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting (Micah. v:2). Micah v:2.

Here we have the Divine again. These words are plain and simple enough. Who is this ruler who is to come out of Bethlehem? It is He whose goings forth have been from everlasting.

Bear in mind now, that, to the seven marks of identity in our recapitulation of a few minutes ago, we must now add that Messiah must appear between B. C. 538, and A. D. 70, and that He must have Bethlehem-Ephratah for His birth place. So far all is clear.

IV. But the very passage from Daniel which furnished us with the time-limit suggested also a difficulty. Up to that point we had been reading about a sceptred one, a mighty king of David's line who was also the mighty God. But Daniel tells us distinctly that after a certain time "shall Messiah be cut off."

That raises a difficulty. What is this about a Divine King who is reigning victoriously over everything, being cut off, "but not for himself?" Now this difficulty is not to be ex-

plained away, for if we turn to Isaiah and the Psalms, we shall find a great deal of the same sort. See, for example, Isaiah lii:13:

Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men."

Zech. iii: 8. But is it Messiah of whom Isaiah is talking? Compare Zechariah iii:8:

"Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men wondered at; for behold I will bring forth my servant, The BRANCH."

What do we find David's son called throughout the prophets? Just these two names, "Branch" and "my servant." This certainly seems mysterious; here is Jehovah's Servant who is going to be extolled, exalted and very high, and yet his visage is to be more marred than any man. And the difficulty apparently gets more difficult as we go on. To return to Isaiah, read the liii. chapter 1-9.

Psalm xxii. Then we have the xxii Psalm, which most commentators —Christian and some Jewish—agree is Messianic, with its despairing cry, "My God, my God, why hast thou forsaken me!" and its tragic burden of pierced hands and feet. Here we have then, on the one hand, a glorious king, in Himself Deity, so that He has all power, whose very name is Immanuel—"God with us;" yet, on the other hand, with His visage more marred than any man, His bones out of joint, dying with thirst, while His vesture is parted and lots cast for it. How can Messiah be a mighty king, and yet be such an ab-

ject sufferer? How can he be the great Davidic monarch restoring again the glory of Solomon's house, and also a sacrifice bearing the sins and iniquities of Israel and all the people? How can it be? Clearly, destinies so strongly contrasted could not be accomplished simultaneously. There is only one answer possible. There is but one word which can link the glorious reigning with the suffering and the death, and that word is "resurrection." Suppose that, in the divine purpose, the mighty drama is to be in two acts? Suppose the suffering Messiah and the glorious Messiah to be one, divided by death, reunited by resurrection? Suppose Messiah came, and was "cut off" as Daniel predicted, and suppose that His life came again; then all the other and glorious side of the picture is still possible, is it not? If He did not come before A. D. 70 He can never come, and the prophets are false witnesses. If He came and died, and went into the grave and remained there, then God promised Israel and David something that He cannot perform; but if He came forth out of the grave, the earthly glory is all possible yet.

Well, you say, but is not the doctrine of the resurrection a New Testament doctrine? Is it not something that Christians invented to bridge this very difficulty, and make it possible to reconcile the prediction of Messiah's earthly greatness, with the predictions of His humiliation and death? No, indeed; resurrection is an Old Testament doctrine, as we shall presently see.

As matter of belief you Christians—the great mass of you—practically reject the voluminous testimony of the prophets concerning the earthly glory and power of the Mes-

siah "upon the throne of David" (Isa. ix:7); while you Jews—the great mass of you—will not receive the abundant testimony of your own prophets as to Messiah's humiliation and death. Against both of you there is levelled the reproach of Jesus: "O fools, and slow of heart to believe *all* that the prophets have spoken." The truth is that resurrection is the bridge from Messiah's death to Messiah's glory, and that the Second Advent supplements and completes the first.

Now I want you to notice with me just two or three Old Testament passages upon the question of resurrection. Take, for instance, Job xix:25:

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God."

Job lived before the law, before the Pentateuch was written. Did not Job believe in resurrection? There was his body which was going to be food for worms, yet, said he, "In my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

Ps. xvii:15. In the xvii. Psalm and 15th verse, we have David's faith in the resurrection:

"As for me," says David, "I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."

The resurrection is not a new doctrine; it is as old as Job, and was David's hope. Now let us turn to the xvi. Psalm and see a promise concerning the Messiah. Many of the

old rabbis, as well as commentators, interpret the xvi. Psalm of Messiah. I will read the eighth verse: Ps. xvi : 8.

"I have set the Lord always before me: because He is at my right hand I shall not be moved. Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption."

Here is not only the doctrine of the resurrection, but a definite promise that Messiah should be raised from the dead.

In Daniel xii:2, the matter becomes, if possible, more definite still: Dan. xii : 2.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Daniel went to the grave with the promise that he should stand in his lot at the end of the days. Resurrection then is the word that bridges the whole difficulty, which reconciles the apparent contradiction of so many scriptures. In other words, Messiah comes; Messiah accomplishes all that is predicted of Him concerning suffering, humiliation and death; He rises from the grave, and comes again to set up the kingdom, and to complete the fulfillment of prophecy.

V. But, it may fairly be asked, is not this doctrine of a second advent of Messiah to restore the Davidic monarchy and make good the multitudinous unfulfilled promises to Israel a mere invention to bolster the Messianic claims of Jesus? In other words, is it clearly taught in Scripture?

Every Jew familiar with the words of the Prophets

is aware that whatever else Messiah does He must restore Israel or leave the great mass of prediction concerning Him unfulfilled.

Acts i:6. I turn to the first chapter of the Acts of the Apostles, and begin at the sixth verse:

"When they, therefore, were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

Observe, the question was not at all as to whether He was going to restore the kingdom to Israel, but simply and only as to *when* He would do it.

Remember, before you begin to say "how carnal, how material, how unspiritual are these men! Will they *never* understand Jesus," that, indwelt by the Holy Spirit (John xx:22), with understandings opened to understand the Scriptures (Luke xxiv:45) they had been sitting forty days at the feet of the risen Lord while He taught them concerning kingdom truth (Acts i:3). I think they had some advantages over our commentators in the matter of prophetic study. Evidently they felt their understanding of kingdom truth to be complete except at one point—the *time* of the restoration. Here is Jesus' answer:

"And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power."

Suppose one agent after another, fully authorized to speak for me, had promised in my behalf that at *some* time I would perform a certain action, and that, finally interrogated in person as to the *time* when I would perform that action I should say: "I decline to speak upon that point," would it

not be a monstrous perversion to say that I thereby discredited my agents, and that my words must be understood as announcing that I intended never to perform the act?

In the fifteenth chapter of the Acts of the Apostles it is distinctly stated that after gathering out of the Gentiles a people for His name, He will return. Sixteenth verse:

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things."

Such is the Messianic doctrine.

And now we come to our final question, Was Jesus that Messiah?

No one questions that Jesus was of the family of David. In all the record of His life, where He was brought into sharpest controversy with those who rejected utterly His Messianic claims, the objection never was made that He was not of the line of David. No one ever denied that He was a descendant of Abraham, or of the tribe of Judah, or born in Bethlehem of Judea. Don't you see that the sure and simple way to settle forever the claims of Jesus to be the Messiah, if he were indeed an impostor, was in the power of those who were rigidly examining those claims? A disproof of his Davidic descent, or a disproof of his birth at Bethlehem, and every disciple would have left him at once.

Jesus is the Messiah.

Then again: Immediately—certainly within fifty days—after Jesus' death was accomplished, men went through

Jerusalem and Judea preaching that He was risen from the dead. There, again, was an opportunity to end His cult by simply disproving the fact. Indeed, it never could have survived the disproof of even one of the eleven points of identification.

At the present time no man can either establish or disprove a claim to Davidic ancestry. For that reason alone, Messiah must have come before the genealogical registers were destroyed. In Christ's day the genealogical registers were open to all, and a Jewish man could prove his descent, but at present he cannot do so, therefore, the Messiah cannot appear for the first time now. Either the whole Messianic prophecy falls to the ground, or the Messiah has already appeared.

The historic facts concerning Jesus of Nazareth are notorious, simple, undisputed. See how the lines of proof, of identity, converge upon Jesus, and upon no one else.

The proof.

1. He is a descendant of Eve—a Man.

2. He is the seed of Abraham, nay the very seed.

3. He derives His Abrahamic ancestry through Jacob, not Esau; Isaac, not Ishmael.

4. He is of the Tribe of Judah.

5. He is David's Son, and heir of the Davidic covenant.

6. He was miraculously conceived in the womb of a virgin.

7. He proved His Deity by works beyond the power of man; by superhuman holiness; by the resurrection from the dead, and by His influence upon the world.

8. He appeared at precisely the right time according to Daniel's prophecy.

9. He was born, against all human probability, in Bethlehem-Ephratah.

10. He fulfilled the prophecies of Isaiah concerning His vicarious sacrifice.

11. He died in precisely the manner foretold in Psalm xxii. His hands and feet were pierced, and His executioners cast lots upon His raiment.

It is evident, (1) that no one could bring these signs upon himself; (2) that they are too numerous, specific and minute to leave an accidental fulfillment among the possibilities; (3) that, therefore, the being in whom they all centre is the Messiah; and (4) that, since they all centre upon Jesus, it follows that He is Messiah.

A personal word

And now, a closing word to you, my Jewish readers. Some of you are looking for Messiah. Well, He is coming. That is the "blessed hope" of Jew, and Christian. Believe this, hold it fast, whatever betides. But I implore you by everything you hold dear, believe also that He *has* come. The humiliation, the sacrificial death is accomplished; the glory is coming. Between now and that time when Messiah shall come in glory, how unspeakably solemn and important is the question of our personal relation to Him. My friends —Jew and Gentile alike—"there is no other name given under heaven whereby we must be saved." The thought of a sinner ever reaching God's presence apart from sacrifice, is foreign to the whole of Scripture. What sacrifice can we

offer? The temple is gone, the priesthood is gone, is there no sacrifice for us? Yes, there is; there is the sacrifice of Messiah. I claim it and need no other. Having believed in that sacrifice, and received Him as the Messiah, the son of the Blessed—I await, in perfect peace, the time when He shall gloriously return to receive me to Himself, and to reign on the earth. I may die before that time comes; even so I shall go to Him by virtue of that sacrifice, trusting in His shed blood.

How is it with you? God has given you this chain of evidence, has affixed to that one person, among all the sons of men and sons of God, the marks of Messiah, will you now turn away from Him? Receive Him now. "He came unto His own, and His own received Him not, but as many as received Him, to them gave He power to become the sons of God." Will you not say, and with heartfelt conviction: "Thou art the Christ, the Son of the living God."

THREE WEEKS WITH JOSEPH RABINOWITZ.

Three Weeks with Joseph Rabinowitz.*

By A. J. Gordon, D. D.

PERHAPS there is no man living whom the writer had more earnestly desired to meet face to face than this Israelite of the New Covenant. Professor Delitzsch wrote several pamphlets and documents concerning him, evidently regarding him as possibly the most remarkable Jewish conversion to Christ since that of Saul of Tarsus. We have followed with the profoundest interest the reports of his work in Russia since his confession of Jesus Christ as the Messiah; and we have read with no less interest his sermons and addresses which have appeared from time to time in print.

Going to Chicago for a month's service in connection with Mr. Moody's World's Fair Evangelistic Campaign, we found ourselves at our lodgings placed in the next room to a Russian guest, whose name was not yet told us. Hearing in the evening the strains of subdued and fervent Hebrew chanting, we inquired who our neighbor might be, and learned that it was one Joseph Rabinowitz, of Russia; and thus, to our surprise, we found ourselves next neighbor to one whom we would have crossed the ocean to see, with only a sliding door between us. Introduction followed, and then three weeks of study and communion together concerning the things of the kingdom, the memory of which will not soon depart.

Before we detail the story of our summer Hebrew school at the feet of this Christian Gamaliel, let us repeat the story of his conversion as we have read it, and now heard it verified by himself.

Joseph Rabinowitz was a lawyer residing in Kischineff, Southern Russia, a man of very wide and commanding influence among his Hebrew brethren, as a scholar, a philanthropist and a lover of his nation. From a young man he had been a most diligent and painstaking student of the Hebrew Scriptures, of the Talmud, and of all related Jewish literature, so that at the age of forty, he says, "I was like a man living in a house furnished with every article of furniture which

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*This was written some ten years ago. Since that time both of these beloved brethren, who loved His appearing, Gordon and Rabinowitz, have departed to be with the Lord. They are "absent from the body and present with the Lord."

money could buy, and yet the shutters of that house closed and curtains all drawn, so that I was in the dark, and knew not the meaning of my own learning till Jesus, the Light of the World, came in and illuminated all as in a flash."

About ten years ago, Mr. Rabinowitz was selected, in connection with certain colonization efforts, to go to Palestine to secure land for Jewish emigrants who desired to flee from Russian persecution. When fitting himself out with guide-books for his contemplated journey, he was given a copy of the New Testament with him, as furnishing an admirable directory to the sacred places of Jerusalem and the vicinity. While walking about Zion and gazing upon its historic sites he carried in his pocket this yet unopened treasure. Going one day to the brow of the Mount of Olives, he sat down on that sacred hill and began contemplating the city as it lay at his feet. Then came a train of reflection and questioning : "Why this long desolation of the City of David? Why this scattering of my people to the ends of the earth? Why these fresh persecutions breaking forth against us in almost every country of Europe?" While he pondered these sad questions he gazed toward the reputed Calvary, where that holy prophet of his nation had been crucified. As he did so, his eyes were opened ; he looked upon Him whom his nation had pierced. In a flash the truth entered his heart : "We have rejected our Messiah ! hence our long casting off and dispersion by Jehovah ! He believed ; he cried out to Jesus, "My Lord and my God," and almost as suddenly as Saul of Tarsus, Joseph Rabinowitz, from being a Hebrew of the Hebrews, has become an Israelite of the New Covenant, a disciple of Jesus of Nazareth. He took out his New Testament, a guide-book in a sense undreamed of, and read the first passage that fell under his eye : "I am the vine, ye are the branches. . . . Without Me ye can do nothing." "I saw it in the twinkling of an eye," said he. "Our Jewish bankers, with their millions of gold, can do nothing for us: our scholars and statesmen, with all their wisdom, can do nothing for us; our colonization societies, with all their influence and capital, can do nothing for us: our only hope is in our brother, Jesus, whom we crucified, and whom God raised up and at His own right hand. 'Without Him we can do nothing.'"

We imagine the sensation which was caused in Russia when this emigrant Hebrew returned home and boldly announced far and wide, publicly in the synagogue and openly in the columns of the press, his acceptance of Jesus Christ as his Saviour and Lord. Persecution and obloquy were poured upon him from every quarter, and they of his

own household became his foes, but he had counted the cost. He joyfully and boldly maintained his testimony, till little by little the enmity was softened. Now he rejoices that one after another of his own family have joined him in confessing Christ, and preaching Him to their neighbors.

By permission of the government, surprisingly granted, he has built a synagogue, where he assembles a good congregation to listen to the Word of God from his lips ; and he says that his entire time is occupied from morning to night, week in and week out, in answering letters from Jews who are distressed in mind concerning this great question, and in meeting inquirers coming sometimes hundreds of miles to talk with him of Jesus of Nazareth. What wonder that such a conversion, attended with such results, should have led Professor Delitzsch to hail the event as the "first ripe fig" on the long barren tree of rejected Israel, and as a cheering sign that for that people "summer is nigh."

It seemed to us as we talked with this Israelite without guile day after day, and heard him pour out his soul in prayer, that we never witnessed such ardor of affection for Jesus, and such absorbing devotion to His person and glory. We shall not soon forget the radiance that would come into his face as he expounded the Messianic Psalms at our morning and evening worship, and how, as here and there he caught a glimpse of the suffering of the glorified Christ, he would suddenly lift his hands and his eyes to heaven, in a burst of admiration, exclaiming with Thomas, after he had seen the nail-prints, "My Lord and my God !" So saturated is he with the letter as well as the spirit of the Hebrew Scriptures that, to hear him talk, one might imagine it was Isaiah or some other prophet of the old dispensation that was speaking.

"What is your view of inspiration?" we asked him, in order to draw him out on certain much-mooted questions of our time. "My view is," he said, holding up his Hebrew Bible, "that this is the Word of God ; the Spirit of God dwells in it. When I read it I know that God is speaking to me; and when I preach it I say to the people, 'Be silent and hear what Jehovah will say to you.'" "As for comparing the inspiration of Scripture with that of Homer or Shakespeare," he continued, "it is not a question of degree but of kind. Electricity will pass through an iron bar, but it will not go through a rod of glass, however beautiful and transparent, because it has no affinity for it. So the Spirit of God dwells in the Word of God, the Holy Scriptures, because these are His proper mediums, but not in Homer or Shakespeare, because

He has no affinity with these writings." This sentence gives an instance of his vividness of illustration, of which he is a natural master.

Some of Mr. Rabinowitz's expositions and explanations of Scripture were exceedingly interesting. "Show me a photograph of Kischineff," he said one day, "and I can tell instantly whether it is correct, for I have lived there all my life. So when I read the New Testament, how vivid are its pictures to one who has lived for years in Jewish history and traditions!" Opening to Revelation xvi., he read, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." This admonition of the Lord affected me very deeply when I first read it," he said, "for I knew at a glance its meaning. All night long the watchmen in the temple kept on duty. The overseer of the temple was always likely to appear at unexpected hours to see if these were faithfully attending to their charges. If he came upon any watchman who had fallen asleep, he quietly drew his loose garments from him and bore them away as a witness against him when he should wake. My Lord is liable to come at any moment. He may come in the second watch or in the third watch, therefore I must be always ready, lest coming suddenly, he find me sleeping, and I be stripped of my garment."

"Do you know what questioning and controversies the Jews have kept up over Zech. xii : 10?" he asked one day. "'They shall look upon Me whom they have pierced.' They will not admit that it is Jehovah whom they have pierced. Hence the dispute about the whom. But do you notice that this word is simply the first and last letters of the Hebrew Alphabet, Alev Tav? Do you wonder then, that I was filled with awe and astonishment when I opened to Rev. i : 7, 8, and read these words of Zechariah, now quoted by John, 'Behold, He cometh with clouds; and every eye shall see Him, and they also that pierced Him;' and then heard the glorified Lord saying, 'I am the ALPHA AND OMEGA!' Jesus seemed to say to me, 'Do you doubt who it is whom you pierced? I am the Aleph and Tav, the Alpha and Omega, Jehovah the Almighty.'"

Rabinowitz is as clear as is Paul in the eleventh of Romans as to the divine order and plan for bringing the nations to God. After the present Gentile election and outgathering, he holds that the Jews are to be converted and restored to God's favor in connection with the second advent of our Lord, and that then will follow world-wide salvation and the universal ingathering of the Gentiles. He is very positive, therefore, as to the meaning of the passage in the

fifteenth of Acts. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." "That is what is going on now," he says. "During Israel's rejection the elect church is being gathered." "After this I will return and build again the tabernacle of David that is fallen down," etc. "This is very plainly the conversion and restoration of Israel," he says. And when I urged that many spiritualize the words and apply them to the Christian Church, he replied, "It will not be easy to make a Jew believe that, when the words in Amos, which are here quoted, plainly refer to the restoration of Israel; and especially since the Jews have been praying this prayer from time immemorial, always repeating it at the yearly Feast of Tabernacles: 'O Thou Redeemer, prosper those who seek Thee at all times; raise up the tabernacle of David that is fallen, that it may no longer be degraded.'"

"After the tabernacle of David shall be rebuilt, and national Israel saved," he continues, "then, and then only, will come the times of refreshing from the presence of the Lord, in which all nations will be brought into obedience and subjection to Christ." Such is his strong conviction, and the reader may find that he agrees with Peter in Acts iii: 19, 20, and with Paul in Rom. xi.

Indeed, this Hebrew prophet is proclaiming most solemnly the impending advent of our Lord. He contends that without a clear proclamation of the second advent, Christians have no common ground on which to meet the Jews; that to spiritualize this doctrine, as many do, is fatal, since the predictions are so clear of a glorious and conquering Messiah as well as a suffering Messiah. If you spiritualize the second advent, you must allow the Jew to spiritualize the first, as he is always ready to do, and you have no basis on which to reason with him. Nothing could be more thrilling and pathetic than to hear this latter-day prophet of Israel dilate on the blessedness and glory of his nation when it shall at last be brought back into favor and fellowship with God. "The Gentile nations cannot come to their highest blessing till then," he says, "nor can our rejected and crucified Messiah see the travail of His soul and be satisfied until His kinsmen according to the flesh shall own and accept Him." Then, with dramatic fervor and pathos impossible to describe, he said the following beautiful thing: "Jesus, the glorified Head of the Church, is making up His body now, my brother. Think you that my nation will have no place in that body? Yes, the last and most sacred place. When from India's and China's millions, and from the innumerable multitudes of Africa and the islands

of the sea, the last Gentile shall have been brought in, and His body made complete, there will still be left a place for little Israel—she will fill up the hole in His side, that wound which can never be closed till the nation that made it is saved."

Many other sayings of this remarkable man might be quoted had we space to insert them. He declares most confidently that the Spirit is moving on his people as has not been the case since the dispersion. He is full of joy at the prospect of their speedy turning to the Lord. Emphatically he preaches that there is no hope but in the crucified Messiah. He must be received; His blood must cleanse; His mercy must be gained before the Jewish nation can ever have rest. In one of his sermons he compares Israel to a little ship which has witnessed the wreck of many a proud craft—Assyria, Babylon, Greece and Rome—while this is the one nation that is never to perish, because of the unchanging covenant of Jehovah. He says:

"Centuries ago it was wrecked, and broken were its masts, but up to the present day it sails among modern nations—a strange, weird-like ship. Its mariners are often in despair when the waves seem to swallow up their fragile vessel; many from among Israel seem to join other ships, and find a home there, and try to partake of the treasures of culture and modern development that adorn them. But soon the men of other nations rise against the mysterious strangers from the old Oriental ship, and, not willing to tolerate them, fling them back into the waves, so that with difficulty and trepidation they return to the old wreck, on which the tears of their fathers have fallen abundantly. The storm rages, the clouds are dark, the hearts of the mariners fail them; they cry out, 'Lord, save us, we perish! But the hour is coming when He who long ago rose in the little ship on the Sea of Galilee shall rise in the midst of them; He shall rebuke the winds and the waves—it will become perfectly still, and some shall sink down before His feet with the cry of Thomas, 'My Lord and my God!' and immediately Israel will be in the haven of rest, which remaineth for the chosen people of God."

It would not be possible to put on paper Rabinowitz's fervid and dramatic exposition of Christ's farewell to the temple: "Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see Me until the time comes when you shall say, Blessed is He that cometh in the name of the Lord!" He pictured a Jew sitting in the door of his lonely house in the evening. Suddenly he catches a sight of a beloved and long separated friend approaching. He rises up and shouts out his salutation to him: "Blessed is he that

cometh in the name of the Lord." So shall Israel do when the spirit of grace and of supplication has been poured upon them; and they shall see Him whom they pierced coming to them. As they once cried, "Crucify Him! crucify Him!" now the cry, "Blessed is He that cometh in the name of the Lord!"

So when, on parting, I asked for his autograph, he wrote this in Hebrew as his farewell word: "Blessed is He that cometh in the name of the Lord."

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